REGIMEN
SANITAS
&C.

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REGIMEN SANITATIS SALERNI.

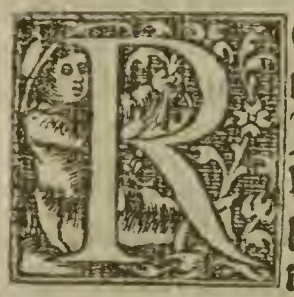
A This boke teachinge all people to gouerne them in helthe, is translated out of the Latyne tonge in to englyshe by Thomas Paynel. whiche boke is amended, augmented, and diligently imprinted.

1541.

P. Smith

Au autant q tout

To the ryght excellent and honorable lorde Jhon Erle of Oxforde, and hyghe chamberlayne of England, Thomas Paynel gretynge.



EDing of olde auctours and storyes my mooste honorable lorde, I fynde that men in tyme paste were of longer lyfe, and of more prosperous helthe: than they are nowe a dayes. Whyche thynge as it greued me, soo in maner it enforced me, to seke the cause of this sodeyne and strange alteration. For why, it is written, that Adam lyued. 930. yere. The Sibils of Cumane liued. iii. C. wynters: Nestor. iii. C. wynters: Arganton kynge of Tartesses. iii. C. yeres: And Galen that famous doctour a. C. and. xl. yeres, but nowe a daies, alas, if a man may approch to. xl. or. lx. yeres, men repute hym happye and fortunate. But yet howe manye come therto? To serche and gyue ỹ very true reason herof passeth my small capacite: without I may saye it be, bycause we fulfyll nat the commandementes of allmyghtye god, whyche to well wyllynge persons are very lyght and of no burden. For oure lorde sayethe. My yocke is swete, and my bourden lyghte to be borne. Saythe not the prophet Dauyd, that who so feareth god, and walkethe in his wayes and preceptes, shall se his childers

Gen. 5.

Mat. 11. Psal. 227

Prouer. 3. chyldren. And Salomon sayth, O my chyldren, forgette nat my preceptes and lawes, for they shal kepe you and prolōg your dayes and yeres.

Psa. 90. And I wylle, saythe our lorde god by Dauyd, lēgthen his dayes. Than may not this be a reasonable cause of this our shorte & wretched lyfe? Truely I suppose it be by our mislyuynge and fylthy synne? whiche beynge so abominable and soo horryble, is at sometyme the verye cause of corporalle infyrmyte, and of shorte lyfe. Sayde not our lorde, the phisitian of all phisitions, vnto the sycke man: Nowe I haue healed the, departe thou from hens, and loke thou synne nomore, leste a worse harme happen vppon the? Or whether shall I saye, that it chauncethe by our mysse dyete? and to moche surfettynge? Truelye, the prouerbe sayethe, that there dye manye mo by surfette, than by the sworde.

Capi. quia infirmitas de peni. et remis.

Ioan. 5.

Eccl. 37.

Accordynge wherto the wyse man sayeth, Surfette sleethe manye a one: and temperance prolongeth the lyfe. Surfette and diuersytes of meates and drynkes, lettynge and corruptinge the digestion, febleth man, and very ofte causeth this shortenes of lyfe. What other thynge but mysse diete caused Ptolomeus Philadelphus to be so myserably and peynefullye vexed with the goute, and soo as it is wrytten, that nothynge coude relesse his peyne, sauing death? what caused Antipater, and that noble man Mecenas, to be continually vexed with the feuer, but yl diete?

Plini. l. 7.

What

what other thinge infected Aristarcus with the dropsy, but yl dyete? Yl dyete (as me thinketh) is chefe cause of all dangerous and intollerable diseases, and of the shortenes of mans lyfe. Than it muste nedes folowe, that a temperate and a moderate diete prolongethe mans lyfe, and saueth hym from al such peyneful diseases. And therfore Asclepiades that noble physition, professed, There are .v. necessary thynges to conserue and prolonge mans prosperite, and helth: that is, abstinence from meate, abstinence from wyne, rubbynge of the body, exercise, and digestion. O howe holsome is it than to vse good dyete, to lyue temperately, to eschewe excesse of meates and drynkes. Yea howe greately are we Englysh men boũde to the maysters of the vniuersite of Salerne (Salerne is in the realme of Naples) whiche voucheſaked in our behalfe to compile this soo necessarye, and so holsome a boke? But what auaylethe it, to haue golde or abundance of ryches, if one can nat vse it? What helpeth costely medicines, if one receyue them nat? So what profiteth vs a boke, be it neuer so expedient and frutefulle, if we vnderstande it nat? wherfore I, consyderynge the fruite ỹ myght come of this boke, if it were trãslated into the englyshe tonge (for why, euerye man vnderstandeth nat the latyne) I thoughte it were verye expedient at sometymes, for the welthe of vnlerned persons, to busye my seife

v. necessary thynges in the regiment of helthe.

Salerne.

therin. For lerned persons, and suche as haue great experiēce, nede no instructiōs to dyete them selfe, nor to conserue their helth. Yet if such other wise and discrete psons, as is your lordshyppe, by chaunce rede this boke: they maye parauenture fynde that shall please them, and that besides theyr owne dyete and custome of lyuynge, shal be for theyr corporall welfare & good helth. I wyll nat, nor it becomethe me nat, to exhorte your lordshyp with let of other your great busynesses, to rede this my poore translation: but if perchaunce at your leysoure ye rede it, I humblye desyre and praye your lordeshyppe to rede it with forgyuenes: And to accepte the same as it is worthye.

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FINIS TABVLE.

There beginneth this right frutefull and very necessarye boke called the Regiment of helthe.

Nglorum regi scripsit tota schola Salerni.
Si uis incolumem, si uis te reddere sanum,
Curas tolle graues, iras ci crede prophanum.
Parce mero, cenato parum, non sit tibi uanum
surgere post epulas. somnum fuge meridianū.
Non mictum retine. non comprime fortiter anum.
Hæc bene si serues, tu longo tempore uiues.

This ryght fruteful and necessarye boke was compiled at the instaunce and for the vse of the most noble and victorious kyng of England, and of France, by all the doctours in phisicke of the vniuersite of Salerne, to the entent manne shoulde knowe howe to kepe his body in good helth. The autor in the begynnyng of this boke techeth. viii. general doctrines, the whiche hereafter be specified and also declared at lēgth. The first doctrine is that he that desireth helth of body must eschew & auoyde great charges thought and care. For thought dryeth vp mans bodye, hurtynge and leauynge the spyrytes in desolation and comfortles: whiche so lefte and ful of heuines dryethe vp the bones. In this doctrine be cōprehended melancolines and heuines, the whiche greatly hurte the body: for by their operatiō the body wareth leane and colde, the hart shrinketh vp, the wytte and vnderstandynge warethe

dulle, the reason is troubled, and the memorye vtterly marred. Yet neuer the lesse, it is very expedyent for fatte and corsy folke, to be sometime pensyue and heuye, that thereby they may moderate the rāke heat of their spyrytes, and make their bodyes leaner and more sklender. The second doctrine is to eschewe anger. For angre in lyke maner dryeth vp the body, and excessiuely chaffeth & inflameth the membres. And to great heate, as Auicen saythe, dryeth vp mans body.

Aui dist. i. cap. i. doc. iii.

Secondly anger hurteth throughe heatynge & inflampnge of mans harte, and it letteth also the operations of reason. Some there be that naturally, eyther by sickenes or chance of poison, are colde: for such folke to be angry is very necessatye for their bodylye helthe, that their naturall heate by suche meanes may be stered vp, gotten, & kepte. The thyrde doctryne is to eate & drynke sobrely: for eatynge and drynkynge excessiuely causeth vs to be vnlusty, drousy, and slouthful, hurtyng & infeblyng the stomacke. Many other inconuenīces, as Auicen sayth, groweth and chācethe through excesse of meates and drynkes as here after shalbe declared. The. iiii. doctrine is to make a lyght souper. For to moche meate take at nyght causeth & engendreth gnawinge & payne in the bealy, vnquietnes, lette of naturall reste, and other grefes, whiche we fele & se by experiēce, the whiche hereafter shalbe more playnlye declared. The. v. doctrine is to walke after

Aui. cap. de uino et aqua.

meate,

meate. For therby the meate diſcendethe to ꝑ bottum of the ſtomake, where (as Auicen ſayth) reſteth the vertu of digeſtion. For the mouthe of the ſtomacke deſyreth fode, and maketh digeſtiō. The. vi. doctrine is to eſchewe ſlepe incontinent after meate. whiche cauſeth helth and auoydeth diuerſe infyrmityes, as it is after ſhewed in theſe verſes: Febris, pigrities, &c. The. vii. doctrine is to make water as ofte as nedeth: For who that kepeth or holdeth his water lōger than nature requirethe, ſhall auoyd it with great peyne, and ſo it may chance that death ſhal folowe, as Auicen ſaith. Alſo to kepe the dregges & ſuperfluite of mans fode longer than nature requireth, ingendreth many inconueniences in the body. For the liuer and beynes called miſeriakes, drye vp, for the moſt parte, the humours of the forſayd ſuperfluite, and ſo they be made harde and can not be auoyded, and thus cauſeth opilatiōs, in the guttes and ventoſities, and ſo it may chance, it bredeth impoſtumes: as after ſhall be ſhewed. The viii. doctrine is, that one doing his eſement & auoiding the ordeurs and fylth of the body, ſhuld not moche force and conſtrayne his fundement: for ſo doynge the emerardes & fiſtule ſhall greue hym, and the fundement many tymes is miſordred & thruſt out of his ꝓpre and natural place. Finally thauctor ſayth, that who ſo wyl obſerue the forſayde doctrines, ſhall lyue longe in good helthe and proſperite,

Aui. diſt. xix. li. iii. ca. de difficultate mingēdi

Si tibi deficiunt medici, medici tibi fiant
Hæc tria, mens leta, requies, moderata dieta.

Here are taught. iii. general remedies to cõserue in helthe all creatures, and specially noble men. The fyrste is to liue ioyfully: for ioye and myrth causeth man to be ponge and lusty. By moderate ioye and myrthe youth is conserued, naturalle vertue comforted, the wytte sharped, and therby mã is more prompte, quicke, and of abilite to do al good and honest operatiõs. Nor it is not sayd with out a cause, that our ioy and myrth must be moderate. For whã it is without measure, it ingendreth dethe bothe bodily and gostly. This moderate ioy is moste conuenient for them that haue moche care and trouble. Which ioy may be gotte by the vse of delicate meates and drynkes, by auoydynge of such thynges as engendre melancoly. And also, as Auicen saith in his. xi. boke and chap. of faylinge of mans hart, by dwellyng and accompaning among our frẽdes. The. ii. remedy is trãquillity of mynde, of vnderstanding, and of thoughte. For noble men throughe their great busines and charges, are moche more greued and troubled than other meane personnes. Great carke of mynde and vnderstandynge distroyeth the natural reste of man, whiche is most expedient for noble men: for they moste cõmonly are naturally dry and colericke: and therfore for them rest and quiet is eyght profitable and conuenient. The. iii. remedy is moderate diete, that

is to

is to eate and dꝛynke moderately. And after shal be declared, what incõueniences growe thꝛough excesse of meates and dꝛynkes.

Lumina mane manus surgens gelida lauet unda.
Hac illac modicum pergat, modicum sua membra
Extendat, crinem pectat, dentes fricet, ista
Confortant cerebrum, cõfortant cetera membra,
Lote, cale, sta, pasce, uel infrigisce minute.

Here are declared. iii. doctrines, whiche comfoꝛt mans bꝛayne, and the other membꝛes of the bodye. The fyꝛste is, whan we ryse in the moꝛnyng early to wasshe our eies with clere colde water. The eies wolde be washed to clense awaye the oꝛdure and filthines that hange in the bꝛies of them. And Auicen sayethe, that the souerayngste thinge to mundify and clẽse, and to make sharpe of syght the eies, is to open them, and so to put & plunge them in clere water. And ayene he saith, that to bathe and plunge the eies in clere water, and therin to open them, comfoꝛteth and conserueth the syght, and specially of yonge folke. The reason why the eies muste be clensed with colde water, is by cause euery thynge muste be conserued by that that is like it. Foꝛ Galen sayth, that hotte bodyes haue nede of hotte medicynes, and colde bodies of colde medicins. Cõsidering than that mans eies be colde of nature: it standeth with reson, that they shuld be wasshed with cold water and not with hotte. The. ii. doctryne is to washe our hãdes whan we rise in the moꝛnyng,

Auic. dict. xiii. li. iii. ca de cõserua. oculorũ. Idẽ dict. iii. ca. de deb. vi.

Galen. li. iii. de reg.

for they be instrumētes ordeyned to kepe and to mundify these membres, by the whiche the superfluities of the brayne be expulsed and auoyded, as by the nostrils, the etes, the eares, and other naturall cunditis. And therfore the handes specially ought to be washed with colde water, for ỹ washyng of the handes with hot water engendreth wormes in the bealy: & specially to washe them in hotte water incontinent after meate, as Auicen sayth. For the wasshynge of the handes in hote water incontinent after meate, draweth the inward and naturall heat of man to the exterior partes, and so the digestion is imperfet, the which imperfet digestion is the principal cause that wormes be engendred. The thyrde doctrine is to roome a litell hither and thyther, whan we are rysen from reste, that so the superfluities of the stomacke, guttes, and lyuer, as the grosse mater of the bryne, may ỹ more spedily be thrust vnder. The. iiii. doctrine is competently after reste or slepe to extend and stretche out our handes, fete, and other lymmes, that the lykely spirites may come to the vtter parties of the body, and so cause the spirites of the brayne to be more quicke and subtyle. The. v. doctryne is to combe our head in the mornynge, that the pores of the head may be opened to auoyde such vapours as yet by slepe are not consumed: and also to quicke the spirites of the brayne. Farthermore to combe the head is very holsome, and specially for aged

Aui. dist. xvi. li. iii. trac. v. ca. de lumbri.

men

men. And Auicen sayth, that to combe the head is holsome, specially for olde men. Therfore one shulde dayly and ofte combe his head. For ofte combinge drawethe vp the vapours to the superior partyes, and so deuideth them from the eies. The. vi. doctrine is to wash and purge the tethe. For the fylthines of the tethe causeth the brethe to stink. And of the filthines of the teth groweth certayne vapours, that greatly anoye and hurt the brayne. Farthermore the fylthynes of the tethe inpngledde with the meate, causethe the meate to corrupt and putrifie in the stomacke. Auicenna enstructeth and teacheth vs howe we may kepe the tethe from ache and stynche. That is to washe the mouthe with wyne twyse a monethe: but to make the brethe swete, it muste be boyled with the rote of sporge. who so euer vseth the forsayde decoction and medicine shall neuer haue the toothe ache. In the laste verse are certayne generall rules: The fyrste is that after we haue washed and bathed our selfe, we must kepe vs warme. For than the cundites of the bodye, that is the pores, ben open: by the whiche colde wyl perce in to the body, and engendre in vs diuers diseases. The. ii. is that after we haue dyned or taken our repaste, we muste for a whyle stande vp ryght, that so the meate may discende downe to the bottum of the stomacke, and than to walke a litel softly: for hasty mouyng driueth natural hete from the interior partes to the outwarde

Au. dist. 3. li. iiii. cap. de debilitatis.

Auic. dist. vii. li. iii. ca. de cõdent.

ward, and causeth yl digestion. The .iii. is ỹ one of colde complexion should not warme hym selfe to sodaynly, but by lyttell and lytell: for sodeyne change hurteth nature, as Galen saythe in the glose of this canon, Secundum multum et repente. &c. All stronge thynges and of extreme nature corrupt the body.

Sit breuis aut nullus tibi somnus meridianus,
Febris, pigrities, capitis dolor, atque catarrus,
Hæc tibi proueniunt ex somno meridiano.

Here he teachethe, that .iiii. inconueniences are ingendred by the slepinge at after none. Fyrst the afternone slepe causeth and ingendreth feuers by reason of opilations. For the naturall heate & spyrite of mã by day draweth to ỹ outward ptyes of the body, and therfore digestion by day is but feble: But whan the naturall heate and spiritis of man drawe to ỹ inwarde parties of the body: than throughe their motion the naturall heate is stered vp, and therfore the nyght is the very season of perfit digestion, and the vndigested & rawe humours are the cause of opilatiõs, which opilations engendre feuers, as Auicen saith. Secondly, the after none slepe causeth man to be slouthfull in his operations, and busines, by the reson afore sayd: for grosse humors & vndigested cause mans spirites slowely to moue the bodye. For as a subtile quicke spirite causeth lyghtnes of body, so a lumpysshe or a heuy spyrite causeth a sluggysshe body. Thyrdly, the after none slepe engendreth

Aui. dist. i li. iiii. cap. de putri.

gendreth heed ache. For the gros and vndigested meate that remayneth in the stomake doth lyft vp to the brayne grosvapours, the whiche trouble and greue it. And of very consequens, if vapours of grosse matter be stered vp and caused, they must also be gros. For Galen sayethe in the glose of this aphorisme, Qui crescunt &c. that it muste nedes folowe, that all thynges be lyke those thinges, of whom they be engendred. The iiii. inconuenience is the pose and reume. Reumes be humours that runne from one membre to an other, and as they rounne to diuers partes of the body, so they haue diuers names. For whan the reume cometh to the lyghtes, they be called catarri: and whan they roūne to the chekes, they be called branchus: and whan they rounne to the nose, they are called corizam: as it appereth in these verses.

The cause of heed

Si fluit ad pectus, dicatur reuma catarrus.
Ad fauces branchus, ad nares dico corizam.

But besides the reasons of the diseases before rehersed, there be many other reasons, and more effectual. The cause of ỹ first inconuenīce that is of feuers, whiche some tyme are called putrified feuers, and some tyme feuers effimeras. A feuer effimere is engendred of vapours and smudge fumes kept and reteined after the after noone slepe, the whiche absteynynge from slepe is wonte to consume. Galen sayth, that these feuers effimeras come through fayntnesse, dron-

The diuersite of feuers.

A feuer effimeras is a dayly feuer.

Gal. de arte curatiua ad Glaut. i.

kennes, angre, furiousnes, inward sorowe, and other wehement cares of the mynde: and the feuers that come by inflammation of the preuey membres, are of the same kynde. These feuers be soone cured, as by baynynge and customable diete. The putrified feuer is engendred of the humidites in man vndigested, and augmented by the after none slepe. Galen sayth, that feuers engendred of corruption of humours are called putrified feuers. The. ii. incõuenience, that is to be slowe in operation and mocions, chanceth by reason that by the after noone slepe, the humidities, and fumes in man are reteyned aboute the muskyls, veynes, and ioyntes, and eke causeth the forsayd membres to be astonied and a slepe, and therfore the bodye after dyner is slowe and heuy in operations. The thyrde inconuenience (that is the heed ache) commeth, as is before declared in the. ii. inconuenience: that is to saye, by the humidities and vapours reteyned in the bodye throughe slepe and reste, whiche by suche meanes are troubled and moued towarde the brayne, and so cause the heed ache. The. iiii. inconuenience, that is the catark, signifienge all maner of reumes, chanceth to man and greatly greueth hym, throughe vapours and fumes, whiche are wont to be dissolued and cõsumed by watche, and by reason of slepe they drawe to the inwarde parties of man, and fume vpwarde towarde the brayne: whiche fumes ingrossed by colde

Gal. de arte curatiua ad Glauc. i.

colde, retourne to the lowe partes caterrisans of mans body. Auicen allegeth many other inconueniences and diseases engendred of the after noone slepe. The fyrste disease is the gout and palsey, the whiche greue vs, by reason that the humidites, that are wont to be dryed vp and cõsumed by the heate of the sonne and by watche, do remayne styll in the bodye. The seconde is, the colour, and corruption of the face, throughe the watrisshe humidites, lyke vnto mans vrine myngled with the bloudde, which watrisshe humidites are wont to be wasted and consumed by watche, and by reason of sleppynge they ascende with the bloud towarde the brayne and the face, and so they cause the face to swelle and to waxe pale. The thyrde inconuenience is, that after none slepe ingẽdreth the splene, & that by the keppyng in of the grosse melancoly humors by the day rest. For as watch with the heate of the day (whiche doth open) gyueth mouynge and way to melancoly humors by the strayte cundites of the body: so the day slepe letteth and distropeth the passages and proper wayes of them: and specially it distropeth and stoppeth the cũdites that come from the splene to the mouth of the stomake, that are ordeyned to prouoke mans apetite, by whiche cũdites al melancoly superfluites are wont cõmonly to be clarifyed. The. iiii. hurte is, that the after noone slepe mollyfieth the beynes, bycause that the humidites, the whiche are

Aui. dist. xiii. lib. i. doc. ii. ca. ix.

wonte to be dissolued by the day watche, can not be restored, whiche so remaynynge in mans body do dry vp the veines. The. v. incōuenīēce is, that man by reason of rest or slepe, loseth his appetite, for lacke of resolution of the humours: whiche resolution is chiefe and principall cause of the appetite. An other reason is, that the replenyshyng and fillynge of the stomake with fumes and humidites, mollifieth and shutteth the mouth therof. The. vi. inconuenience that after noone slepe dothe engendre, is impostumes, by meanes of humidites ēcreased by the day slepe, the whiche drawe to one membre or other, & soo cause it to swelle. Auicen sayth, that besydes all these foresayde, there be two other speciall causes that proue the after none slepe to be hurtful. The firste is, that the daye rest is soone corrupted, bicause the heate of the day draweth the corporal heate to the exterior parties of man: but the nyght rest doth clene cōtrarie: for it draweth the corporall heate of man towarde the inwarde parties. Of the which two motions there is engendred a violent motion, that disturbethe nature. And therfore they that wyll slepe and reste them by day, are counsayled to slepe in darke places and in shadowe. The. ii. cause is that the day reste maketh a man vnlustye, drousy, and as halfe a ferde, and that by the changing of nature frome his olde custome, that is from digestion of his meate: yet not withstandynge that

the

the after noone reſt or ſlepe is generally diſpreyſed, & the night reſt greatly cõmended & preyſed, yet the ſlepe that is taken in the morynge. iii. houres before the ſonne ryſynge, and. iii. houres after the ſonne is ryſen, is not to be diſpreyſed: As Hippocrates ſayth in his. ii. boke of pronoſt. Slepe conuenient and naturall taken by nyght or by day, is allowable, and contrary is hurtful: but the morynyng ſlepe of all the day is leſt worthy diſpreyſe. And all be hit the day ſlepe and at after none are forbiden by olde fathers and doctours, yet for all that, nowe adayes ſlepe taken in the day tyme is not greatly to be blamed, ſpecially as Bartrutius ſayth, if theſe. v. condicyons therin be diligently obſerued. The fyrſt is, if it be cuſtomably vſed. The. ii. is that it be nat taken immediately after dyner. The. iii. is, that one ſlepe nat with his heed lieng lowe. The. iiii. is, nat to ſlepe to longe. The. v. nat to be waked ſodeinly & ferfully, but with good moderation.

Quatuor ex uento ueniunt in uentre retento.
Spaſmus, hidrops, colica, uertigo, quatuor iſta.

Here are declared. iiii. incõueniẽces or diſeſes that come by the long holding of wind in mans bodye. The fyrſte is called the crampe. The ventoſites of the body, rounne oft amonge the ſoutes and veines, & fylleth them with wynde. Of the whiche fyllynge cometh retraction and wrynkelyng together of ỹ veynes. And Auicen ſayth, that the crampe is a diſeaſe that lyeth in

Au. diſt. ii.

C. iii. the

the veynes, by the whiche the membres of man moue and extende them selue. This crampe is diuers, one is caused by replenisshynge, wherby the membre is made shorte and greatte, and wrynkelynge to gether lyke lether, or a harpe strynge, throughe the matter replenisshynge the mẽbres. This maner of crãpe cometh sodaynly. There is a nother kynde of the crampe moche lyke a taboret, whiche inforceth the membre after his lengthe and largenes to crompull to gether lyke parchement caste in the fire. This maner of crampe cometh slowly. The second inconuenience is called the dropsy, a materiall disease engẽdred of a very colde matter, whiche entreth and enflateth the membres or places of a mans body, in whiche is the regimẽt, that is the digestion of meates and humors, as in the stomake, the lyuer, and the voide places about the bealy. For dropsy neuer engendreth, but whan the lyuer is corrupte by reason of the bloudde. There be. iii. spices of dropsye, Iposarca, asclides, and tympanites: and of the tympany this. ii. inconueniences are vnderstãd. A tympany (as sayth maister Bartruce) is engendred of an ylle complexion, by coldnes of the stomake and lyuer, whiche wyll not suffre mans drynke or meate to be conuerted in to good humours, but tourneth them in to ventosities, which if they be auoided by belchynge, by swette, or other wyse, they wyll stoppe the wayes of voydance. Also these vento

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sites gether together betwene the places of the bealy called mirac, and siphar, and there they ingendre the dropsie. The. iii. inconuenience is called the colyke, a perillous and a paynefulle disease, it is engendred in a gutte named colon. Lyke as the disease called ilica, is engendred in one of the guttes called plion. And these. ii. diseases are ingendred by vētosites closed in the guttes. The. iiii. incōuenīēce and disease is the heed ache called vertigo, the which maketh a man to wene that the worlde turneth: the ventosities which drawe to the brayne, and mire them with the lykely spirites, cause the sayde disease called vertigo, which as the name declareth, is a turnyng or a swimmyng in the heed: and as Galen sayethe, they that haue the sayde infirmitie, are soone astonyed, and with a lytell tournynge about they fal downe. And Auicen reherseth these inconueniences with other, and he sayth, that ventosites kept longe, cause and ingēdre the colyke, by reason they ascend and gether to gether feblysshynge the guttes. And somtyme they engēdre ỹ dropsy, & somtyme darkenes of syghte, and sometyme the megryme, and sometyme the fallynge yuel, and somtyme it runneth vnto the ioyntes, and causeth the crampe.

Gal. de locis aff. ca. viii.

Aui. distin. xvi.

Ex magna cena stomacho fit maxima pena,
Vt sit nocte lenis, sit tibi cena breuis.

Here we be taught to make a lyght souper. For to moche meate letteth mans naturall rest, and causeth

causeth anguysshe and gnawynge in the bealye; and causeth the face to breake out: and maketh one to haue a heuye heed in the mornynge, and an vnsauery mouth. Here this question cometh well to purpose: Whether a man shoulde eate more at dyner or at supper? For diffinicion here of, it is to be noted: that after the quantite of ỹ bodye more or lesse, meate is conuenient at souper or at dyner. For eyther the bodyes be holle and sounde, or els sicke. If they be sicke, eyther they inclyne to materiall sickenes, or to vnmateriall: If the sickenes be not caused thorough some humour, one may eate the more at supper, bycause in suche syckenesses, nature onely endeuereth to digeste the meate. If the syckenes be materiall, one may eate the more at dyner, as it is declared in the. iiii. treatise in the .v. chap. of the curation of falling syckenes on this wise: He that can not be suffised with one meale in a daye, because he is other wyse accustomed, he muste deuyde his meate in to thre parties, and eate .ii. partis at diner, and the other parte after tẽperate exercise at supper. The reason herof is this, at suche seasõ the feble nature hath helpe by the natural heate of the sonne to digeste, and the superfluites therby are more resolued, wherfore the refection shulde be larger at diner than at soupper. And more ouer bycause the heate of the day, whiche causeth digestiõ, ioyneth with the naturall heate of mãnes body, there are by

daye

day. ii. sondry heates to helpe the digestion: but it is not so in the nyghte. Lyke wyse nature endeuereth her by night to digest the superfluities And therfore she shuld not be hyndred with the digestynge of to moche meate. And thoughe it be so, that the naturall heate of man is in many thynges fortified in the nyght, as by retraction of the spirites & reduction of slepe: yet that selfe heate can not digeste. ii. dyuers thynges, as the meate, & the supfluities. Than it foloweth, that suche folke shuld eate lesse at souper than at diner. If the bodyes of suche folke seme hole, or elles if they be very hole, stronge and without any sensibilite of supfluites, auoydynge all through theyr vigour and strengthe, as myghty bygge men: suche maye eate more at soupper. For the nature of these bodyes labour onely by nyght to digest the meate receyued: and not to vpe the superfluites, for in a maner they haue none. Also they labour only to fortifie theyr bodies, whiche wareth more stronger by nyghte than by daye: bicause the bloud and corporall spirites be engēdred by nyght in a more quantitie, and better deuided throughe out the bodye. If the bodies be not greatly disposed to helthe, as is rehersed, but are disposed to be lyghtly sicke: Than whether they trauayle and labour sore continually with theyr armes and handes or not, hit is beste they eate more at dyner than at soupper. For meate is not onely taken to norysshe & restore the body:

but also to make moyste, and to ouerspynkylle and water the membres, that through greate labour and trauayle they ware not dyre, and lyke wyse to withstonde the dissolution of naturall heate. For suche trauayle and labour lettethe nat theyr true digestion. For we se by experience, that they eate twyse or thryse in a daye with good appetite, and good digestion. If the bodyes be not apte nor disposed to labour continuallye, as the bodies afore rehersed, hit may chaunce two wayes: For eyther they labour verye sore, but nat continually, or elles they labour febly, wherby superfluites encreace. They ỹ trauayle moche, as in ridyng or goynge about theyr worldly busynes, shuld eate more at soupper than at dyner: bicause the vnaccustomed great trauayle wolde not suffre the meate taken at dyner to digest, but doth corrupt it. yea & further through superfluous motion the natural hete is dissolued & spred in euery mẽbre of the body, whiche in the nyght draweth to the inwarde partis of the bodye, & is the principall cause of good digestion. And therfore a good & a large supper is more expedict for them thã a large dyner. Also the same persones were not brought vp before this season in suche greate trauayle: & therfore theyr bodyes are full of humidities: which lyttell meate at dyner may resiste the resolutions caused by great motions and trauayle. But in cale they trauayle lyttell and easely by the waye, to eate more at dyner

than

than at soupper is best: as it is declared in sicke bodyes, for they most cõmonly are feble bothe of complection and of digestion, and the heate and lyght of the sonne dothe comforte theyr naturall heate and spirites. Also the reason hereof is this, the corporall cundites and passages by daye are open: wherfore the superfluites of the bodye are sooner expulsed by daye than by nyght. Farther they ought to eate but lytell meate by nyght, for than nature is greatly occupyed to digeste rawe humours, the which slepe must digest and bring to good point. And though the digestiõ to digest and great repletions of meates, and the superfluous humours be holpe by the nyghte: yet neuer the lesse, the strengthinge therof is not sufficient to digeste great repletions of meates, and also superfluous humours. And witteth well that custome in eatinge moche or lytell at dyner or souper, ought to be regarded and kepte. For custome is good and necessary bothe for helth of the body, and to cure sickenes: as Galen sayth, For sodayne change of custome is very hurtful, and specially for old folkes. For nature can not beare nor yet suffre sodeyne mutation. But as Galen sayth the alteration that is done by lytell and lyttell is sure inough. And thus it is welle proued, that we ought to eate more at dinner than at souper: and that bicause sickenesses are most commonly materialles, yet for all that, if a man coulde be contented with one repast in a daye, it

Galen li. ix. de morbis curandis.

Gal. in sect. 6 do aphor. Hippocra.

were better to take it at soupper thā at dyner, so that he be not diseased in the eyes, or in ꝑ brayne: for than it were better to take it at dyner, than at soupper. For the repletion of the soupper, hurtethe sore the brayne and the eyes. And witteth well, that not onely the repletion of the soupper hurteth the stomake, but also all maner of other repletions. For they ingēdre opilations, feuers, putrifactiōs, the lepre, & vndigested humours. And Auicen sayth, that all maner of repletions hurte the stomake, nor the greate eater by repletion augmenteth not his bodye, for he digesteth not his meate: but he that eateth moderately, hath alwayes some appetite, and increaseth his body, for he digesteth well his meate. Therfore we ought to take good hede, we hurt not our stomake by ouer moch repletion, nor that we make not our selfe pourcy and the pulse to beate more vehemently. In lyke maner repletion that ingēdreth lothynge of meate, ought principally to be eschewed, but specially whā it cometh of yll meates. For if it come by ylle meates, it ingendrethe payne in the ioyntes, in the raynes, in the lyuer, and the gowte, and generally all other fleumatyke diseases. And if it come by clene meates: it ingendreth sharpe feuers & hotte impostumes. It folowethe than, that this repletion muste be eschewed aboue all other thynges. For as Galen sayth, ouer moche repletion pretendeth stranglynge or sodayne dethe. Secondly we must take hede

Aui. dist. 1. li. iii. ca. de his quæ nocent stomacho.

Galen in. i. apho. hip.

hede, we ouerfyllenot our ſtomakes and vtterly diſtroie our appetite, but we muſte kepe ſome appetite: and in eſpeciall they that haue a ſtronge and a good appetite. Some ther be that haue a feble appetite, and theſe ought to eate moze than theyz appetite requyzeth.

Cur nunq̃ comedas, ſtomachum niſi noueris ante
Purgatum uacuumq; cibo, quem ſumpſeris ante,
Ex deſiderio poteris cognoſcere certo,
Hæc tria ſunt ſigna ſubtilis in ore dieta.

Here are certeyne cõmandementes, the whiche he that deſyzeth his helth, muſte of neceſſitie obſerue and kepe moze duly than eate oz dzynke. The fyzſt is, he ſhulde eate no maner of meates without his ſtomake be net, and purged of all yl humours, by vomet oz other conuenient wayes. Foz if a man receyue meate in to his ſtomake, in the which are cozrupte humours, they wyll mingle them ſelfe together, and cauſe the meate newly eaten to cozrupte. The ſeconde is, to eate no moze tyll the fyzſte meate that is eaten be digeſted and auoyded out of the ſtomake. Foz there is nothynge moze hurtefull to ¡mans body, than to receyue meate vpon meate, that is but onely begunne to be digeſted. Foz the meate laſt taken ſhall let the digeſtiõ of that that was fyzſt eaten, and the digeſtion of the meate fyzſt taken, ſhalbe firſt fynyſhed, whiche departeth to the lyuer by the veines called meſeraikes, and therwith caryeth the meate laſte taken not yet well digeſted.

wherof rawe humours and vndigested be multiplied in mans bodye. Farther in the texte are put. ii. tokens, to knowe whan the stomake is voyde of the meate before eaten. The fyrste is verye hunger. And for a knowlege hereof, witteth well that there is. ii. maner of hungers, verye hunger, and fayned hunger. Very hunger is discriued by Galen in this wise. Very hunger (sayth he) is whanne a man nedeth meate: But feined hũger is an appetite to haue meate, thoughe the bodye haue no nede therof. And as verye hunger cometh by contraction and corrugation of the veynes ꝓcedyng from the mouth of the stomake, by sugillation of the membres nedynge meate: so in lyke wyse feyned hunger is wont to be caused of them that constrayne, that they shulde prouoke the mouthe of the stomake, the membres hauynge no nede of foode, as by colde thynges harde or sharpe. And of this signe and seconde precepte precedent, Auicen saythe: No man ought to eate but after he hath a luste: Nor he shulde not tarye longe therin whan luste pricketh, oneles it be a feined luste, as the lust of dronkerdes, or suche whose stomakes aborrethe meate: For to endure hũger longe doth fylle the stomake ful of putrified and corrupte humours. And after in the same chap. he faythe, that who so euer loue theyr helthe, shulde neuer eate tyll they haue a sure luste, nor tyll theyr stomake and vppmost entrayles be voyded of the fyrste foode

Galen in apho. hip.

Aui. iii. i. doc. ii. cap. de eo q, &c.

that

that they toke. For the daungerouſt thynge that may chance a mans bodye, is to receyue meate vpō vndigeſted meate. The ſeconde thynge that ſignifieth true luſte or very hunger, is ſklender diete precedent: that is ſmall ſuſtinaunce before taken, for whan hunger foloweth thervppon, it is very true hūger. Farthermore ye ſhall vnderſtande, that to eate moche and of ſondrye meates mengled togyther at one repaſte or refection, is woꝛſte of all, as fleſſhe and fyſſhe, chekens and porke, and after to prolonge the tyme in eatyng. For the fyrſte meate begynneth nowe to digeſte, whan the other meates are ſerued into the table: and ſo the partis of the meate be vnlyke in digeſtion: So that the fyrſte taken are digeſted, er the laſt that is eate come to the myddes of theyr digeſtynge: And this cauſeth that ſome parties corrupt other ſome. And of this thynge Auicen warneth ſayenge: There is nothynge more dangerous thā to myngle diuers meates & ſuſtinances togyther, and after to prolonge the tyme in eatynge. For whan the laſte meate is receyued, the fyrſte is wel nere digeſted. Therfore the ſayd meates in diuers of theyr parties (as touchynge digeſtion) be not lyke. But yet witteth well, that prolongynge of tyme in eatynge moderately (as an houre ſpace) to chawe and ſwalowe our meat well, is aloweable, and helpeth moche to the conſeruation of helth. For good chawyng and ſwalowynge downe is as halfe a digeſtion: And yll chawyng

The knowlege of true luſt or very hunger.

Auicē. iii. i. doc. ii. cap. de co. &c.

chawinge doth either let digestiō ozels doth gret ly hyndze it. But pzolongyng of tyme in eating, with talkynge and tellynge of tales.ii.oz.iii.hou res,is right hurtfulle,and therof are ingendzed the diseases befoze rehersed.

¶Persica, poma, pira, lac, caseus, & caro salsa,
Et caro ceruina, deporina, caprina, bouina,
Hec melancolica sunt, infirmis inimica.

Here are declared.x. maner of meates oz foo- des that ingendze melācoly, & are vnholsome foz sicke folkes. Of the whiche the fyzste is eatynge of peches: Wherof Galen sayth, the iuice of pe ches,and theyz materiall substance is soone coz- rupted and vtterly yll. Wherfoze they ought nat as some say,to be eaten after other meates. Foz they swymme aboue, and soone cozrupte. But this oughte to be myuded, whiche is a cōmune thynge, that all that is moyste, slypperye, and lyghtly goth vnder, shulde be eaten fyzste, and so shulde peches,which swiftly go to the bottum of the stomake, & make waye foz the meates that come after. But whan they be eaten laste, they both cozrupte them selfe & also the other meates. And thus it appereth, that this sayeng ought to be vnderstonde of peaches eaten after other mea tes. Foz whan they be eaten befoze meate, they be good foz the stomake, and they mollyfye the bealy,and pzouoke the appetite, as Auicē sayth: Rype peaches be good foz the stomake,and cau- sethe one to haue an appetite to meate. And far- ther

Gal.ii. ali- mēt.ca.ix.

Aui.ii.ca. ca de per sicis.

ther he sayth: They ought not to be eaten after other meate, for thã they corrupt, but they muste be eaten before. Lyke wyse Serapiõ, in the chapter of peches, by auctorite of Dioscorides sayth: Rype peches are good for the stomake, and they mollyfye the bealye. But whan they be not rype, they make a man costiue: and whã they be dype, they bynde sorer. And a decoction made of dype peches and so dronken, doth let the flowynge of hummores to the stomake and bealye. And the pouder of peches caste vpon the place where one bledeth, stauncheth the bledyng. And all though peches haue these medicinable vtues aforesayd, yet bycause they engendre putrified humours, they be hurtfull to sicke folkes, & specially when they be not taken dewly. Peches be colde in the firste degre, & moiste in the seconde. Dioscorides sayethe, that rype peches bene holsome bothe for the stomake and bealye. The second thyng is peres, or eatynge of peres. The cause is, for peares, and generallye all maner of newe and rawe frute, fylle the bludde with water, that boylethe vp in the bodye: And soo prepareth and causeth the bloud to putrify, and by consequens is hurtfull for sycke folkes. Peres, as Auicen sayth, engendre the colike. But yet peares aboue al frute make folke fatte. And therfore hogges fed with peres, are made fatter thã with any other frute. And bycause peres engendre ventosities, and so cause the colyke: therfore they be vsed to be eaten

To stanche bloudde.

Dio. li. i. de medi. mat.

Eatyng of peares.

Aui ii. ca. ca. de pyris.

ten with ſuche frute that breake or auoide ventoſites, or elles to withſtande the yll operation of theſe fruites, drynke after theym, a draughte of olde wyne of good ſauour. And the ſweter ſauor that peres haue, and the more dulce, the better they be. And alſo ſod peares be better thā rawe, and they may be ſodde with anys ſede, fenel ſede and ſuger. Dioſcorides ſayth, that it is hurteful to eate peares faſtynge. Plinius ſayth, it is an heuy meate of al peares, though they be in helth that eate theym. The thyrde thynge is, eatynge of apples, of whiche, as Auicen ſayth, to eate often and moche, cauſeth ache of the ſinowes. And alſo apples haue an yl properte, for they engendre ventoſities in the ſecond digeſtion. wherfore they be vnholſom for ſicke folkes. And alſo for lyke cauſe, as it is before reherſed of peares. And theſe ſayenges touchynge the vnholſomenes of peares and apples, ought eſpecially to be vnderſtande whan they be rawe, and not whan they be ſodde or roſted. And not onely theſe frutes ſhulde be eſchewed of them that be ſicke, but alſo al other frutes that fyll the bloud with boylynge water, as newe fruite, of whiche the ieuce boyleth in a mannes bodye, as it were muſte or newe wyne. For ye may ſe by experiēce, that the ieuce of newe gethered fruite boyleth, whan it is put in a veſſell, by reaſon of the heate of the ſon, that remayneth in them after theyr ryppynge.

Dio. li. i. de medi. mat. Plini. in de nat. hiſt. li. xxiii. ca. vii.

Aui. ii. can. cap. primo.

These newe fruites, throughe boylynge of theyr ieuce,

ieuce, cause the bloud to putrifie, al though they comforte a mannes bodye with theyr moysture, whan they be eaten. And for this cause moste specially Auicen forbydeth them eatyng of fruite, that haue the ague. For he sayth that all fruites hurte them that haue the ague, throughe theyr boylynge and corruptynge in the stomake. The iiii. thynge is, eatynge of mylke: the cause why eatynge of mylke is not good, is bycause it is lyghtly corrupted, and tournethe vnto fume or sharpenes in the stomake, as in theyr stomakes speciallye, that are diseased with putrified feuers: and therfore they that haue a putrified feuer, are forbydden eatynge of mylke. And as Hippocrates saith, it is hurtfull for them to eate mylke, that haue the heed ache, for them whose guttes suspensed, do rumble, and for them that be very thyrsty. yet not withstandynge in some diseases Hippocrates sayth, mylke is agreable: as for them that haue the tisike, the feuer etike, and for them that be in a consumption. And also hereafter folowynge some thynge more shall be said whã we come to Lac ethicis.&c. And although mylke in the foresayde diseases is blamed, yet in them that be holle it is allowable, and that if it be well digested in the stomacke and lyuer. And Galen sayth, that mylke well sodde, dothe both norisshe and ingendre good humours. Also milk by reason that it is watrisshe, it washethe the entrayles, and by reason it is buttry, it mundifyeth,

Aui. di. iiii. cap. de vniuersali cura.

Hip. apho. Lac dare caput dolẽtibus. &c.

Ga. in aph. hip. lib. v.

fieth, and strineth agaynst venomous humours, and moysteth the membres, and alleuiateth the greses of the breste, and it dothe mittigate the shotynge or prickynge of the longes, guttes, raines, entrayles, and the bladder, and it is good agaynste prickynge humours in the entrayles. Farther more mylke is good for temperate bodyes, whose stomake is clene from colerike and fleugmatyke humours. For vnto suche folkes mylke well digested is great nourishynge, it engendreth good bloudde, it nourisheth the body, and conuenyentlye moysteth and makethe fayre the exterior parties, as Isaac sayth, in the vnyuersall dyetes. And there also he sayth, by auctoritie of Ruffus, that they that wyl drynke milke muste drynke it fastynge, and it must be dronke hotte from the cowe: and to eate nothynge tyll that be digested, nor one shulde not than labour nor sterre about moch. yet seldome or at no tyme one shulde forbere walkynge, but than one must walke an easy pace, tyll he parceyue it be descended to the bottum of the stomake. But mylke is vnholsome for these bodyes that be distempered. For in hotte bodyes it is soone turned in to colerike fumosite. In suche as be colde, it tourneth to sharpenes and putrifaction. Also mylke is vnholsome for an vnclene stomake, for therin it corruptethe. Galen saythe, that he knewe a man, that of the dayly vse of mylke, had a stone bredde in the raynes of his backe. And a nother

Gal. de sanitate tuenda li. b.

that

that loste all his tethe. And some he knewe that vsed to eate mylke contynually without hurte: yea to some it was moche holsome, as to an husbande man that lyued aboue a. C. yere, and his most foode was mylke: and a nother ỹ thought to do like wyse, founde it alway hurtfull to hym.

Choyse of mylke.

Touchynge the choyce of mylke, it is to be noted, that meane mylke is to be chosen for norishment, and not thynne mylke, as mylke of a camell, or of an asse, nor the moste fatte and grosse is not to be chosen, as mylke of kyne and shepe, wherfore gottes mylke shulde be chosen. For it is not so wattrishe as camels mylke, the whiche is not apte to nourysshe, by reason of humiditie, and it maketh a man to laske: Nor it is not so fatte, nor so grosse, nor so full of cruddes and butter, as cowe mylke, and shepes mylke is: whiche by reason of theyr fatnes, stoppe the veines, and engendre ventosities, and is more harder of digestion than is requisite in ỹ gouernãce of helth. Therfore mylke of a goote, not to nere kiddynge tyme, nor to far from it, and that goth in a good pasture, and whan pastures be at the best, shulde be chosen. The pastures as Galene sayethe, where the beastes goo, helpe moche the goodnes of the mylke. The. v. thynge is eatynge of chese: and it may be vnderstande of all sortes of chese, but specially of olde chese. The reason is, bycause newe chese is colde, moyste, and of grosse substance, and harde of digestion: and en-

Gal. de sanitate tuenda. lib. v.

Eatyng of chese.

gendreth opilations and the stone, and helpeth or conserueth mans helthe (by way of nourishement) but very lyttell or nothynge. And olde chese is hotte and drye, by reason of the salt therin, it causeth digestion, but yet of it selfe it is harde of digestion, and of small nourishement, and hurteth the stomake, and dryeth ouer sore, and agreeth worse than newe chese. But chese betwene boothe, neyther newe nor olde, not to toughe, nor to bryttell, to harde nor to softe: to swete nor to sowre, not to salte, nor to full of eies, of good tallege, and of good sauour whan it is cutte, whiche tarieth not longe in the stomake, made conueniently of good mylke, sufficientlye oyly, is good and shuld be chosen afore al other, wherof after meate we shulde eate a lytell quantite, for moche in quantite, in waye of nourishement is vniuersally yll, & hurtethe the stomake, and wyll not digest, and ingendreth opilations, the stoone in the raynes, grosse humours in the bodye, and ventosites. Therfore that chese is onely good, that cometh out of a nygardes handes. The. vi. thynge is salte meate, dryed with salte or smoke, and of what kynde of beaste so euer it be, it engendreth grosse bloudde and melancoly, and so per consequens, it is vnholsome for sycke folkes: nor it is not holsome for them that be hole. For as Auicen saythe, salte flesshe nourisheth but lyttell, and it is grosse, and engendreth yll bloud. The. vii. thynge is hartes flesshe,

what chese is beste.

Salt mete. Gal. de locis affect. lib. iii.

Aut. iii. doc. ii. cap. xv.

flesche, whiche lyke wyse engendreth melancolye bloudde, as witnesseth Rasys Alaman. iii. cap. De animalibus sylvestribus et domesticis. The. viii. thynge is, hare flesshe, whiche lyke wyse engendreth melancoly bloudde, as Rasys sayethe in the place afore allegated: This flesshe engendreth more melancoly than any other, as Galen sayth. And of this Isaac in dietis vniuersalibus saith, that hare flesshe shulde not be eaten as meate, but onely vsed in medicines. And witteth well, that hare flesshe, and hartes flesshe, whan they be olde, ought vtterly to be eschewed: yet neuer the lesse they may be eaten, and they be beste before calvynge tyme, that theyr dryenesse maye be tempered with the age: And yet they oughte to be eshewed excepte they be fatte. For theyr dryenes is tempered with theyr fatnes. The. ix. is, gottes flesche. The. x. is, oxe flesche. For these be melancolye flesshes. For Isaac in die. vniuers. sayth: Gottes flesshe and oxe flesshe be worste, hardest and slowest of digestyon, and whan they be digested, they engendre grosse bloud and melancoly. And Auicen in his. ii. canon of gottes flesshe, sayth: Gottes flesshe is not very good, and parchaunce the humour is very yl. And lyke wyse ye shall vnderstande, of gottes flesshe and cowes flesshe, the whiche are worse than the forsayde flesshes gottes and oxe flesshe. For of them Auicen sayth: Cowe flesche, hartes flesche, wylde gottes flesshe, and grete foules engendreth the feuers

Hartes flesche.

Haare flesche.

Gal. de locis affectis libro. iii.

Gottes flesche.

Oxe flesche.

Aui. ii. [illegible] capitu. [illegible] carne.

feuers quartans. And yet farther he sayth, of cowe flesh, that cowe flesh nourishethe moche, and engendreth grosse melancolye, and melancoly diseases. And he sayth farther, that cowe flesh engendreth lepre. And of gootes flesh he sayth, that it is absolutely yll. And for as moche as it is towched in the texte, what fleshes shulde be eschewed, specyally of .iiii. footed beastes, me semeth it were conuenient, to shewe, what flesh of .iiii. footed beastes are to be chosen. And in the choyce of fleshes the physytians agree not. For Galen and certayne other say, that porke is best. Some other, as Auicen, Rasis, and Auerroys say, that kyddes flesh is best. yet notwithstandynge Auerroys in the .v. coll. blameth Auicen, bycause he sayth porke was beste, yet he sayde it not as thoughe he helde therwith, but after the christen opinō. Some other preyse veale aboue al other. A man may know the best flesh of .iiii. foted beastes, & the goodnes therof many maner of wayes. Fyrste by great nourysshynge, whiche thynge betokeneth harde digestion, and by the lykenes of mans flesh: and this wyse porke is better than any other flesh, fyrste for the likenes vnto mans flesh, as witnesseth Galen, iii. alimentor, where he sayth: That porke is lyke mans flesh, may be knowē by that, that manye haue eaten mās flesh in stede of porke, & coude not perceyue neyther by the sauour, nor by the taste, but that it had ben porke. And Auicē sayth:

Choyse of flesh.

Fen. 2. can. 62. de sang.

Mans

Mans bloudde and hogges bloudde be lyke in euery thynge, so that there haue bene, that haue solde mans flesshe in stede of porke, whiche thing was not spyed tyll a mans fynger was fonde amonge the flesshe. Auerroys writeth the same. Secondelye, Porke nourysshethe greatlye. For Galen sayth. iii. alimentor, that porke aboue other flesshe nourysheth moost, wherof those that be called Athlete haue best experience. And after in the same boke he sayth: One can eate no flesshe that nourisheth more than porke. Thyrdly porke engendreth a stedfast & a stronge nourysshement, that resystethe resolution. This is Galens opynyon in the places afore rehersed, where he preferreth porke aboue all other flesshe: and in his viii. boke de ingenio, he sayth, porke of all flesshe is moost laudable, so that it be wylde broughte vp on montaynes: and nexte vnto porke is kidde flesshe. And lyke wyse in. v. tera. he saythe, Of all flesshe of. iiii. foted beastes porke is moste laudable, whiche is temperate in heate & moysture: and engendreth better bloudde than anye other flesshe: so that it be of ponge swyne, that is of a yere or. ii. olde, whether it be wylde or tame: nor yõge suckers are not so good: for theyr flesshe is moste moyste. And of a more lykelyhod wylde porke, broughte vp in the woodes is better than tame, broughte vp at home. For tame porke is more clammy than it ought to be. And of wylde hogges flesshe or booze, Auicen sayth: Chrysten

Auerrois v. coll. ca. de carne.

Aui. ii. ca. ca. de carne.

men and theyr folowers say, that the beste wylde flesshe that is, is of wyld swyne. For besides that that it is more lyghte thanne the tame swynes flesshe, so it is of more strengthe, and moch more nourysshynge, and more sooner digesteth: and in wynter there can be no better flesshe. So than it foloweth, that hogges flesshe is ryght good and holsome for theyr bodyes that be yonge, hole, stronge, occupied in labour, & not disposed to opilations: and for them that desyre to be fatte: For suche haue nede of moche nourysshemente: and harde of digestyon. And therfore Rasys saythe: Grosse flesshe is conuenable for them that labour moche: but clene flesshe is beste for them that do contrarye wyse. Auicen wyll the same, sayenge: They that laboure moche, maye better awaye with grosse meates, than other. The choyce of good flesshe standeth in. iii. thynges, in temperance of complection, in lyghtnes of digestion, and in gendrynge of good bloudde, that is to say, the better flesshe is of temperate complectiō, easy of digestyon, and tēperate in engendrynge bloud, betwene hotte and colde, sklenderues and grosse nes. And for this cause kidde flesshe is better and more laudable than any other flesshe, after the mynde of Rasys, Auicen, and Auerroys. For Rasys saythe: Kydde flesshe is temperate without any pl mixion: the whiche though it engendreth temperate bloud, yet it is not conuenient for labourers: but yet for all that there is none other

The beste hog flesshe.

Almen. ca. de virtute carnium.

Auicē. iii. t. capi. de regim. eiꝰ qꝫ comeditur.

Rasis. iii. Almā. ca. de animali. siluestribus & domesti.

ther flesche shulde be preferred afore it. It is not so weke, that a mans strength is minished therby: nor the nourysshynge therof is not so moche grosse, that repletion shulde come of it, or grosse bloud be engendred. The bloud also that is engendred therof, is betwene subtyle and grosse, hotte and colde. For this flesshe is not mete for great laborers, but for temperate ponge folkes, the whiche vse meane exercise. For this flesshe engendreth bloud, that by myghtye exercyse or labour is soone resolued, but not with meane trauaile. And Galen sayth, that kidde flesshe is not vnholsome for an olde man. And touchynge the intention, as kydde flesshe is better than any other housholde flesshe, so gootes flesshe is better than any other, bredde in the woddes. And nexte to kidde flesshe many physytions, as Rasys and Auerroys, put mutton. And Auerroys sayth, That mooste parte of physytions are of this opynyon, saue Galen, whiche laudeth not mutton. For he sayth that mutton is not yl for yong folkes, but it is vnholsome for old folke. And he thynketh that beale nourisheth more than mutton. And peraduẽture Galen vnderstandeth here the betternes of nourishement of that that is to nourishe moche, and to gyue nourishement more harde of resolution, whiche more agreethe vnto beale than mutton, syns mutton is of more humidite. Thirdly the goodnes & choyce of flesshe may be taken by reason of theyr final clãminesse

Gal. de sanitate tuenda. lib. v.

Auerrois v. coll. ca. de carne

Gal. de sanitate tuenda li. v.

and by theyr good sauour: & herein veale is better than any other fleshe. And Auerroys to this agreeth, sayenge: Veale is good flesshe, for as moche as it is not clammy, colde, nor drye, as befe is, and veale hathe swetter sauour thanne any other fleshe. And in these pointes it is better than kydde fleshe, for in kyd fleshe one may perceyue a clammines before it is sodde. and in that that veale engendreth better humours, it is better thanne kydde fleshe. And thus it apperethe playnely, what thynge causeth controuersite amonge the physitians touchynge the choyse of flesshes. Farther wytteth well, that the flesshe of a drye complection, is better nere caluynge tyme than farre frome it: And therfore kyddes and calues be better than gottes and oxen, bycause theyr dryenes is abated with the humidite of theyr yongnes. But fleshe of beastes of moyst complection, is better and more holsome in age than in youthe. For greate parte of theyr ouermoche humydytes is dryed awaye, as they doo encrease in age: And therfore weathers of a yere olde are lesse clammye, and more holsome than suckynge lammes: and lyke wyse porkes, of a yere or. ii. olde, are better than yonge pygges. And therfore Auycen saythe: It behoueth that the meate that conserueth helthe, shulde be suche as the fleshe of kydde or a suckynge caulfe is, or lammes of a yere olde. Than by these reasons it appereth, that the fleshe of gottes male and female,

Auerrois. v coll. ca. de carne.

The cōtrouersitie in choyse of fleshe.

Auicē. iii. i. cap. de reg. eius quod comeditur.

male, of olde mutton, of befe, of olde porke, and ſpecially of brawne, of pygges, and of ſuckynge lammes, is not very holſome for the conſeruation of mans helthe, but the fleſſhe of yonge calues, of yerelynge wethers, & porke of a yere or.ii. olde, is conuenient inoughe to eate, to preſerue mans helthe. And it is to be well noted, that the fleſhe that is enclyned to dryues, muſte be ſodde: and the fleſhe that is inclyned to humidite, muſt be roſted, therby to attempre theyr dryues and humidite: And therfore the fleſſhe of conys and haaris, hartes, calues, and kyddes, ſhoulde be ſodde: and porke and lamme roſted. And by this reaſon appeareth, that in moyſte ſeaſons, and for moyſte complections, fleſhe diſpoſed to dryues ſhulde be roſted: and in drye ſeaſons, and for complections drye and olde, moyſte meates be more conuenient.

¶Oua recentia, uina rubentia, pinguia iura,
Cum ſimila pura naturæ ſunt ualitura.

Here in this texte diuers norriſhynge meates ben expreſſed. The fyrſte is newe layde egges, whiche be of that ſorte of foodes, that in a lytel quantite nouryſſhe moche. For Auicen ſaythe, that thynges ſmal in quantite and great of nouryſhement, are eg ges & cocke ſtones. Touchynge the choyce of egges, wytteth well, that the egges of hennes, pertriches, and of feſances yonge and fatte are very good in ỹ regiment of helthe, and ſymply, better than any other egges: For the

Aui.ii. can. ca. de ouis. Et.iiii.ca.i.

prestes daughter sayd, that longe egges & smalle were the best of all, as in these verses.

Filia presbyteri, iubet pro lege teneri,
Quod bona sunt ouа candida, longa, nouа.

Farther, poched egges are better than egges rosted harde or rere, and they be of great norishment, and of good & lyghte digestion, and they engendre blounde speciallye proportionable to the harte: wherfore they be excedynge good for suche as be recouered from syckenesse, for aged folke, and for weake parsons, and speciallye the yolke. For Auicen sayth, that the yolke of egges and of foules, whose flesshe is good to be eaten, as of hennes, pertriches, and fesantes, thoughe they be not medicinable for the harte, yet they comforte ryghte moche. And he addethe folowyng: That they be lyghtly turned in to bloud: and after they be tourned, there remayneth of them but small superfluitie. And therfore they comfort mooste specially the harte. And farther he saythe, that they be excellente good to restore the spirites and bloud of the harte. Rere rosted egges are lyghtelye digested, and they ease the longes and the breste, and mollyfye the bealye temperately, but they nourysshe not so moche as poched egges. Harde egges sodde, are harde of digestion, and they nourisshe the bodye grossely, discendynge slowely to the stomake, and slowely they entre therin. Farther witteth well, ẏ egges by the dressyng of them are made better & worse.

Aui. in tract. de viribus cordis.

Dressynge of egges.

For

For eyther they be rooſted, ſodde a lone, or fryed, or ſodde with ſome broth. Roſted egges be more groſſe than ſodde, and more harde of digeſtion: for the herthe or fyer dryeth vp the ſubſtance of theyr humiditie. And they be roſted two wayes: One is in the ſhelles raked in the hotte imbers: An other waye is, they be rooſted ſtondynge on imbres with theyr ſhelles a lyttell broken. But they that be broken be worſe than the other: and they that in the ſhelles be raked in the hotte imbers are done two maner of wayes, eyther they be all raked in the imbers, or elles ſette vpon imbers and coles with parte vncouered. They that be all couered be worſe, for by reaſon ỹ the heate of the fyre goth aboute them, the fumoſities are kept ſtyll in, and they that be ſette vpon the imbers, and parte vncouered auoide out the fumoſities, wherby they be purified. They be better ſodden in water than roſted, for the humiditie of the water ſtryuethe with the heate of the fyre, ỹ dryeth vp theyr humiditie. And thus they be dreſſed two wayes: for eyther they be ſodde in the ſhelles, or els broken in the water. They that be ſodden in the ſhelles, are worſe than the other. For the ſhelles do let the diſſolution of fumoſites and groſſeneſſe. When they be poched, the heate of the water temperatelye percethe in, and maketh more pure theyr groſſenes: and takethe away the yl ſmell and ſauour. Wherfore poched egges be moſte holſome, and fryed be moſt vnholſome

holsome: For whan they be fryed, they engendre moost yll humours, and hurte the stomake, and causethe fumosite and corruption, and maketh one to lothe his meate. But egges sodde in some good brothe are betwene bothe, rosted and poched. Also wytteth well, that there is a diuersitie in an egge touchyng his cõponde partes. For the yolke is temperately hotte: The whyte is colde and clammye, and hardlye digestethe, and the bloudde also therof engendred, is not good. And as the forsayde egges, that is to say of hennes, pertriches, and of fesantes, be more conuenable in the regiment of helthe, so egges of duckes, gees, shouelardes, and suche lyke foules, are vnholsome in the regyment of helthe, and shulde be eschewed. The seconde thinge is redde wyne. And here ye shall vnderstande, that wynes differ in theyr colours. For some wynes be whyte, some be claret, some be citrine, and some be blacke. whyte wyne is febler than any other, colder and lesse nourysshynge, but it dothe leaste hurte the heed, and it dothe make one to pysse better than any other wyne. That whyte wyne is weaker than other wynes apperethe by this that Galene saythe: weake wyne is hit, that leaste heteth or inflameth, and lesse greueth the brayne than other. And Galen sayth: It is impossible that whyte wine shulde greatly enflame any man. And he sayth, whyte wyne enflameth or heateth leaste of al wynes. Whiche thynge is true

Rasis opinio in diet. vniuersa.

Galen li. xii de morbis curandis.

Rasis. iii. Almen. ca. de virtute ouorum.

Red wyne.

Ga. super. i cã. iii. part. reg. acutorum.

trewe, if one wyll make comparison betwene whyte wyne and redde of one countre growyng, and none other wyse. For the redde wynes of France are not so hotte, nor yet so stronge as the whyte wynes of some other countre. And therfore the comparyson muste be made bytwene the wynes of one maner & countre, and whyte wyne nourishethe lesse than other wynes. For Galen sayethe: watterysshe, sklender, and whyte wyne is vniuersally neyghbour to water, and as touchynge nourysshement is lyke water, wherby it prouoketh one to pysse, and nourisheth the body but lyttell. And lyke wyse Galen sayethe: watrysshe wyne nourisheth the bodye leaste, whose licour is as sclender as water, and colour white. And Auicen sayth, whyte sklender wyne is beste for them that be chafted and hotte. For it dothe not fume nor cause the heed to ake, but it moystethe the bodye, and easethe the heed ache. To this agreethe Galen. The reason why whyte wyne leeste hurtethe the heed is this, by cause it is lesse fumysshe and lesse vapours than other. That it prouoketh or causeth one to pysse more than other appereth by this sayenge of Hyppocrates. The passage or entrance of this whyte wyne in to the bladder, is easyer than of anye other drynke: wherby we maye perceyue, that it hath strengthe to open. By this it well appereth that whyte wyne is better for theym that be hotte and chafted, than other wynes, whether

Ga. in hip. apho. li. ii.

Ga. in hip. apho. li. ii.

Auice. iii. t. doc. ii. cap. de reg. aque et vini.

Ga. in com. iii. partic. regim. acu.

Hippo. iii. partic. regi. acutorum.

they be hotte of nature, as colerike and sanguine folkes, ozels by accydence, as hotte chafed by angre and bydynge in the sonne. And lyke wyse it is better foz them that studye, whiche oughte to vse suche wyne as wyll not distẽpze ỹ brayne. And lyke wyse it is cõuenient foz them that haue a feble brayne, whether it be naturall oz accidentall: Foz stronge wine maketh them sone dzonke, that haue a weake brayne, as Auicen saythe: and therfoze if suche persons wyl dzynke stronge wynes, they muste alaye them well with water. And also it is good foz theym, whose lyuer and stomake is hotte: and foz them that dwelle in a hotte countrey: Foz hotte and stronge wynes, wolde all to enflame and bourne theyz bodyes.

Auicē. iii. i. doc. ii. cap. de reg. aque et vini.

Red wyne & clarette. Ga. sup cā. de vino etc nim albo.

Redde wine and claret, as of the coũtre of Berne are hotter than other. And Galen sayth: wyne that is redde of colour and claret, be very hotte, and they nourishe moch moze than other wines.

Gal. in hip. apho. li. ii.

And agayne he saythe. That the wynes that be grosse and ruddy of colour, nozishe moze than other wynes. And they sone fyl oz replenishe feble bodyes ỹ are empty oz voyde of substance. And here it is to be noted, that it is sayde redde wines nourysshe moze, bycause foz the most part they be tourned into substaunce of mans membzes. yet foz all that the wynes blacke of colour, maye be called greatter nourishers than other: foz they gyue moze constantly nourysshement, and moze slowly be resolued from the membzes. Wherfoze

Galen

Galen saith: That grosse redde wynes nourishe more than watrishe, but yet they nourysshe lesse thã blacke colored wynes. And on this wyse the sayenge of Jsaac is vnderstãde, where he sayth, that blacke colored wyne nourysheth more than redde. And these redde wynes, hurte the heed more than whyte, and lesse prouoke one to pysse, And this is the cause that stronge wynes be not conuenient for feble brayned folkes, as it is afore sayde: But it agreeth well with theym that haue a stronge brayne. For a stronge brayne resisteth vapours, whan they smyte vp there vnto, as Auicen sayth. And here note welle, that the wytte of a man that hath a stronge brayne, is clarified and sharped more, if he drynke good wyne, than if he dranke none, as Auycen sayth. And the cause why, is by reason ỹ of good wyne more than of any other drynke, are engendred and multiplied subtyll spirites clene and pure. And this is the cause eke why the diuynes, that imagine and study vpon hyghe and subtyle matters, loue to drynke good wynes. And after the opinio of Auicen, these wynes are good for men of colde and fleumatike complection. For suche wynes redresse and amẽde the coldenesse of complection: and they open the opilations and stoppynges, that are wont to be engendred in suche persons, and they digest fleume, and they helpe nature to conuerte and tourne them in to bloud, they lyghtlye digeste, and entre quyckely, they

Gal. in hip. apho li. vi.

Jsa. in dietis part.

Auicẽ. iii. t. capi. prcale.

Auicẽ. iii. t. cap. prcale.

Auicẽ. iii. t. cap. prcale.

encreace and greatly quycken the spirites. But wyne citrine is not so burnynge as redde claret, as Galen saythe. Redde wynes be hotter than whyte, and therfore they greue the heed more, As Galen saythe. Also claret wyne nourysheth lesse than redde, & more than whyte. And in some places they call claret wyne whyte, and that is ỹ cause that some saye, whyte wyne doth quickely enflame mans body. The blacke wines be not so feruent hotte as the redde wynes be. And therfore they hurte the heed lesse. But for as moche as they discende more slowlye in to the bealye, and prouoke more slowly mās vrine, they greue the heed more than white wyne dothe, as Galen sayth. The thyrde thynge is suppynges, made of good brothe of flesshe, but specially of chekens, for suche brothes are very kyndely to mans nature, and are lightly cōuerted in to good bloud, and they engendre good bloude, specially whan they be made with fyne flower. For flower principally of wheate, is a greate nourisher, and causethe greate nourishement as Rasis sayth. And of these. iii. forsayde thynges, Auicen sayth: Example of clene and good nourishyng meates and humours be the yolkes of egges, wyne, and brothes made of flesshe, and there vpon he concludeth that these three forsayde thynges are comfortable and of greate restoratiue for mans bodye.

Gal. in hip. apho. li. ii.

Ga sup cā. potus aut. dulcis.

Suppynges or brothes.

Rasis. iii. Almen. Auicen. iii. doc. ii. sum. i. capi. xv.

¶ Nutrit & impinguat, triticum, lac, caseus infans,

Testiculi

Testiculi, porcina caro, cerebella medullæ,
Dulcia uina, cibus gustu iocundior, oua
Sorbilia, mature ficus, uuæq; recentes.

Here are touched.xii.maner of thynges, the whiche greatly nourishe and make fat mans bodye. The fyrste is breadde made of wheate: which as Auicen sayth, fatteth swyftely, speciallye whan it is made of newe wheate. Rasis sayth, wheate is neyghbour to temperaunce, all though it enclyne a lyttell to heate. And the heuiest and soundest wheate doth nourysshe beste, and of all graynes it is moost holsome for all folkes: And the bloud that is engendred therof, is more temperate than of any other grayne. And touchynge the choyce of wheate, ye shall vnderstande that the election is to be considered in two thynges. Fyrste the substance of the wheate oughte to be considered, and secondly the preparation therof: And of the choyce touchynge the substance, Auicen sayth, that that wheate is best, that is neyther harde nor softe, greate, fatte, and newe, and not to olde, and betwene redde & whyte. Blacke wheate is an yl norisher. Rasis sayth, it is heuy. And of the choyce concernynge the preparation, wytteth well, that all thynges made of wheaten flower discende from the stomake slowly, & doth engendre grosse humours, and doth cause opilations aboute the lyuer, and doth augmente the splene, and engendre the stone: and whan it is digested, it nourysheth moche. Wheate sodde is

Breadde.

Aui.ii.cā. cap. de pane.

Rasis. iii. Alman.

Choyse of wheate.

thynge. But the stones of yonge beastes, that be not yet able to do theyr kynde, and whose sede of generation is not yet ripe, be of merely good nourishement, yf they be well digested. The. v. thyng is porke in chosynge therof, and of theffecte of the same it was largely declared before, wherof Galen saythe: That of all foodes poorke is the greatest nourisher. The. vi. thynge is, eatynge of braynes: And wytteth well that braynes be ill for the stomake, and they cause lothsomnes, and take awaye a mannes appetite: and brayne engendreth grosse humours, yet neuer the lesse, it nourishethe the bodye, if it be well digested: But in noo wyse it shulde be eaten after other meates. And if it be dressed with penyrialle or septe, to attempre the clammynesse and colde therof, or with thynges, that by theyr vertue ryue heate, it is good and holsome. And take hede that ye eate no brayne, outcepte it be fyrste rotte vpon the coles. And witteth well, that brayne is not good for them that be sycke other phyle of colde deseases, but for them that be hot of complexion it is holsome, as Rasis saythe. And brefely to speake brayne is forbydden in the regiment of helthe. But yet somtyme it dothe well in medicines, as the brayne of a lyttell goot is good agaynste venome, and agaynste venomous bitynges: And a haares brayne is good agaynst tremblynge: And some saye the brayne of chekins and capons is good for the memorie,

Porke.

Ga. de mor bis curandis li. viii.

Eatynge of braynes.

Rasis. ix. Almanc. ca. de vitr. nec brayne ante malum.

and

Choyce of brayns. and comforteth the wytte. yet touchynge the choyce of brayns, it is to be knowen, that the best brayns be of foules that flee, and proprely aboute mountaynes. And of. iiii. footed beastes the beste is of a ramme, and nexte of a caulfe, as Auicen sayth. The. vii. thynge is, marye, whiche well digested nourisheth moche: as Auycen saythe. And it is lyghtly tourned into bloudde. yet neuer the lesse, it destroyethe the appetite, and maketh one to lothe his meate: And therfore Auicen teacheth vs, to eate it with pepper.

Aui. ii. can. ca. de cere. Aui. ibidem cap de medulla.

Mary. And touchyng the choyce of mary, Auicen saith, that the marye of veale, of a harte, of a bulle, of gootes, and of shepe, is mooste holsome. And some say the mary of ynge fatte bulles, is very holsome and good. The. viii. thynge is, swete wynes, wherof we shall entreate here after.

Delicious meates. The. ix. thynge is, delicious meates: for suche moste specially nourysshe, as Hippocrates sayth. And Galen sayth, that all sauoryе meate, wherin one hath a delectation whan he eateth it, is of the stomake receyued, reteyned, and digested, with a more feruent desyre than any other. But if the meate be lothesome, the stomake wyll not abyde it, wherof vomyte, abhorrynge of meate, inflation and belchyng are engendred. And this is the cause that we se some more helthye, fedde with course meate, than with good, bycause the course meate is more delicious vnto them. The

Gal. in secti do partic. aphoris.

Rere egges x. thynge is, rere egges: whiche in small quantite

tite nourysshe moche, wherof we haue spoken before at large. The. xi. thynge is, rype fygges: whiche throughe theyr swetenes nourysshe and fatte moche. And touchynge fygges, thoughe they nourysshe not as strongelye as flesshe and grayne: yet there is no fruite so stronge a nourysher: as Auicen saythe. And he saythe, that fygges noureſshe more than any other fruites. And eke he sayth, that fruytes of most nourysshement, and most lyke and nere vnto flesshe in nourysshynge, be figges, very rype resyns, and dates. And as cõcernynge the choyce of them, witteth well, that as Auicen saythe: the whyte fygges be beste, for they be lyghter: and nexte vnto them be the ruddy or cytryne fygges, and than the blacke. And they that be rype be beste. Also the moyste and newe fygges are greatter and swyfter nourysshers, than the dryye, and sooner passe frome the stomake to the lyuer, and they moist the liuer more, and are more melowe than the dryie fygges. But yet the dryye fygges enflate not so moche, and are more holsomer for the stomake than the moyste, as Auicen saythe. The dryye fygges in theyr operations be laudable, but the bloude of them engendred is not good: and therof lyce are engendred: But eate theym with nuttes and almõdes, and theyr humour is made good. And he saythe, that the operation of fygges is merueylous nourysshynge, yf they be taken fastyng, with nuttes or almondes, for they

Auic. li. can. ca. de fructibus.

Auic. in regi. eius quod conceditur.

Choyse of fygges

open and prepare the waye for meate, but yet the fygge that is eaten with a nutte, norisheth more thā the fygge that is eatē with an almonde. And wytteth well, that all fygges do enflate, melowe, and expulse superfluities to the skynne: and they prouoke swette, and auoyde or remoue awaye sharpnes of the throte, and they clense the breast, longes, and pipe of the same, and open al manet opilations of the lyuer & splene. The .xii. thynge is grapes, that is to say swete and rype. And ye shall vnderstande, that there are .iii. manet of grapes. For some be grene and sower, wherof verieuse is made: these grapes bynde sore, and represse the ruddy colour and sanguyne, and are holsome for a coleryke laske. There is a nother sorte naturally grene and newe, wherof wyne is made. Those grapis (specially if they be whyte, and the graynes and huskes sette a parte or takē awaye) cause one to haue a laske, and they nourysshe more than other fruytes, but not so moche as fygges, as Auicen saythe. yet of trouthe they ingendre ventosites, inflations, and ache of the bealy. And if they remaine .ii. or .iii. dayes after they be gathered, tyll the huske be somwhat aswaged, they nourysshe the better, and are lesse laxatyue: nor than they enflate not. And they, whose stomake is full of meate, and vnclene of yll humours, shulde in no wyse eate grapis, specially if they be newe and without graynes or kynels: For in suche a stomake they corrupte soone

Grapes.

Aui. ii. can. ca. de vua.

soone, for they be ouer soone digested, and canne not auoyde out of the stomake after they be dygested, by reasonne of the meate, that is not yet dygested. Wherfore than they both be corrupted in the stomake, & they corrupte the other meate. And lyke wyse hit is to be vnderstonde of other fruites laxatiue. And who that wyll eate grapes grene and newe gathered, it is good to lay them in warme water an houre, and after in colde water, and than eate them. Rasis saythe, that grapes swete and newe do soone fatte the body, and they augment the ryspng of a mans yarde. And farther he saythe, that the grape that hathe the thynnest huske, descendethe soonest frome the stomake, and the thycker huske, the slowlyer. There is a nother called a drye grape, or a resyn of lent, and thoughe this grape be nombred among his egals, yet it is lyttel enclined to heate, and after Rasis in the places before allegate, it nourisshethe well, and comforteth the stomacke and lyuer, and auoydeth opilations. And it is sayde, that the lyuer is fatted with theym, and specially if they be clensed frome the greynes or kynels. And thus the forsayd texte may be vnderstande of a fresche gethered grape or raysyn: or of a drye grape called passula.

Rasis. in. alimen.

¶ Vina probantur odore, sapore, nitore, colore,
Si bona cupis uina, hæc tunc probantur in illis
Fortia, formosa, fragrantia, frigida, frisca.

The tokes of good wyne.

Here in this texte be declared. v. maner of pro-

nes of good wyne. The fyrste is the smelle, for wyne of good odour and sauour multiplyeth or encreaseth a mans spirites, and as Constantine saythe, it nourisheth well and engendreth good bloude: but stynkynge wyne is vnholsome for mans nature, and doth engendre grosse and melancolye spirites. And after the mynde of the sayde Constantine, it engendreth yll bloud and heed ache, that of the yll fume ascendethe to the heed. Galen saythe, that wyne that hathe good smelle, engendrethe good bloude, but it fylleth ones heed full of fumes and vapours, by reason of the subtiltie and heate therof: but wyne of yll smelle, after the quantitie of yll bloud engendred therby, doth hurte the heed very lyttell, by reason it is colde and grosse. The seconde thynge is, sauour: for lyke as good sauoury meate norisheth better, & is better receyued of the stomake than other, as is aforesayd, in lyke wyse dothe wyne. But ye shall vnderstonde, that wynes differre in sauourines: for some be swete, more norysshynge than other, and they engendre grosse bloud, and moyste the bely, & yet they be harde of digestion, and make one thyrsty. There is a nother sorte of wynes called pontica, or stiptica, whiche comforte the stomake and ease the belye, but they hurte the breaste and purtenãce, as the lõges and pipe therof, they be holsome for the entrayles, and are harde of digestion. There be other wynes that be sharpe or sower: the whiche prouoke one

Constan. v. theorice.

Gal. com. iii. i. part. reg. acuto.

to

to pysse, they do not engẽdze humours, but they dissolue them: There be other wynes, that be bytter, but they be not so hotte, as Constantyne saith. The thyrd thing is, clerenes or bryghtnes, whiche sheweth the purenes of the wyne, and so consequentlye of the spirites therof engendred. The fourth thyng is, the colour. In theyr colour wynes varye, and differ greately in theyr nourysshinge. For the ruddier wynes of the same parel do norisshe more thã white. And therfore they be more holsome for leane falkes thã whyte be, and whyte more holsome for them ẏ be fat. And touchynge the diuersitie of wyne in colour, we haue spoken before at oua recentia. Farther in the texte are rehersed fyue specialle thinges, by whiche a man shoulde proue and knowe good wyne. The fyrste is, the strengthe, whiche is knowen by the operation. For as Galen saythe, stronge wyne is it that behementlye enflammeth a mans bodye, and repletethe or filleth the heed. This stronge wyne is a speciall encreaser of the spirites, and a greate nourisher. But yet I aduyse theym that haue a weake brayne to beware how they drinke strõge wyne, except it be well alayed with water. For the fumysshnes therof hurteth the heed.

Constan. v. theorice.

Gal. iii. reg. acuto. commento. i.

The secõd thynge is, fairenes of the wyne. For ẏ fayrenes or goodlynes of the wyne, causeth one to drynke it desyrously, whiche dothe cause it better to digest, and better to nourisshe. The. iii. thynge is, fragrant and of good odour. For fra-

grant and redolent wyne comforteth moste, and engendreth subtyll spirites, as it is afore sayde. The fourth thyng is, wine ought to be cold, touchynge the taste, but hotte in effecte and operation. For wyne made hotte, by reason of the clerenesse and fines, doth ouercome a mans brayne the soner, and enfebleth the smowes, & hurteth ꝑ heed, excepte it be taken moderatelye. The. v. thynge is, that wyne oughte to be fruske and sprynkelynge, and with the spumynge to make a lyttell noyse, and the spume to be thynne and soone flasshed, and the spume to remayne in the myddes of the cuppe. For if it haue not these propretes, it must be called hangynge, that is feble wyne, and speciallye if it make no sowne, and hath greate bubbuls and spume, that remayne longe by the sydes of the cuppe.

¶ Sunt nutritiua plus dulcia candida uina.

Here is one doctrine of wyne declared: the whyche is that grosse and swete wynes do nourysshe more than any other of the parel. To this agreeth Constantine: and so dothe Auicen, sayenge on this wyse. Grosse wyne that is dulce, is beste for hym that wolde be fatte. The reason is, bycause ꝑ dulce wynes, throughe theyr doulcetnes are behemently drawen of the membres, wherwith nature reioyseth. For Auicen sayethe, that the operation of doulce wynes do dygeste, mellowe, and encrease nourysshemēt, and nature loueth theym, and the vertue attractyue draweth them

Constan. v. theorice. Auicē. iii. f. de reg. aque et vini.

Auic. ii. tract. i. cap. iii.

them. And al though this texte maye be verified by all doulcet wynes, yet the moderate doulce or swete wyne, is to be chosen, and not that that is excedynge doulce, as muskadell: For suche wynes doo corrupte the bloud, by reason that nature draweth it violentlye from the stomake to the lyuer, before it be well digested, and before the superfluitie therof be ryped, and through the greate doulcetnes therof, it fylleth the bloudde with vndigested watrynes, that makethe the bloud apte to boile, and putrifie. And this also shulde be vnderstonde by other meates that be excedynge swete. And farther wytteth well, that of the vse of swete wynes and other doulce nouryshementes. iii. incõueniences are to be feared, specyallye of them that be inclyned therto. The fyrste is, lothynge: for the swete foodes, through theyr heate and moysture souppull and fyll the mouthe of the stomake, and there engendre a disposition cõtrarie to the vacuation and corrugation of it, that shulde cause hunger. The. ii. is, these doulce foodes doo swyftly enflame and tourne in to coler. For doulce thynges are moste apte to engender coler. Therfore hony aboue all other thynges soonest engendreth coler, bycause it is of swete thynges the mooste sweteste: and nexte honye is swete wyne, as Galen saythe. And here vpon ryseth thyrstynes: nor it is not holsome for them that haue the ague, nor for colerike folkes. The. iii. is, opilation or stoppynge of

Thre incõueniẽce engẽdred of doulce fodes.

Ga. in commento can. iii. particu. regim. acutorum.

of the lyuer and splene: For these. ii. membres (and specially the liuer) do drawe dulce thynges with theyr dregges vnto them, by reason of the great delyte ỹ they haue in them, before they be digested. Wherfore in these parties they lyghtly cause opilations, throughe the helpe and operation of the grosse substance, wherin the sauorynes of swetenes is grounded, as Auicen sayth. And this is the cause that swete wyne doth lesse sterre one to pysse than other wynes. Agaynste these. iii. nocumentes eger or sharpe sauory thynges are verye holsome: for with theyr tartenes they prouoke the appetite: and with theyr coldnes they quenche enflãmation, and with theyr fynes of substaunce they open opilations. Farther wytteth well, that al though swete wynes, and other dulce norysshementes, stoppe or shutte the liuer & splene: yet they vnstoppe the longes. And the reason why they stoppe not the longes as well as the liuer and splene, Galen declareth, Bycause dulce thynges in theyr passage, resude nothyng there to, but that that is fyne and pure: and the bloud engendred of dulce thynges comethe to the longes, purified fyrste in the lyuer, and fined in ỹ harte. Also as Hippocrates sayth, Dulce wynes do leest make one dronken. Thus we may conclude, that if wyne be dronke for norisshement, for restorative of the body, or to make theym fatte that be leane, whether it be naturally or accidentally: thã dulce wines and gros,

Aui.ii. can. trac.i.ca.iii.

Gal.iii. pt. reg.acut.

Hippo. iii. partic.regi. acuto. can. Mente le/ uius. &c.

sufficiently colored are holsome. For such wines are nourisshementes and restoratiues for suche as be lowe brought. wherfore they be moste conuenient to make leane bodyes fatte. But suche as wyll not nourysshe, restore, nor make fat theyr bodyes, as they that be corsye and fatte alredye: than though they may not vse swete wynes but subtile, yet they ought to chose suche as be amiable and haue good sauour & flauoure, and are enclined to whytenes, and be sufficiently strong. If one drynke wyne to quenche his thirste, than he muste take whyte wyne, thynne and feble. For suche wynes do moyste better, and couleth more, & so consequently do better quenche thirste than any other: And the greater the thyrste is, the holsomer suche wyne is. But if so be wyne be dronke to refresshe the spirites, and to comforte the corporall vertue, than it wolde be subtyle, swete, and of delectable sauour, of meene colour, and of sufficient strength: and such wyne ought to be taken with a lyttell meate, and it muste be depured from eyther superfluite, and to be take in small quantitie. But doulce wynes of meane substance and of good flauour, shulde be chosen to scoure the breste and longes, and to cause one to lasshe.

¶Si uinum rubeum nimium quandoq; bibatur,
Venter stripatur, uox limpida turpificatur.

This texte sheweth to vs two hurtes, that come by ouer moche drynkynge of redde wyne. The

fyrste is that ouer moche drynkynge of red wine maketh one costiue. The cause, as some saye is. For suche redde wyne heateth more than other of the parell, and is more nutratiue. For in that that it is hotter, it dryethe more: and in that that it is more nutratiue, it is more desyrously reteyned of nature. But yet this texte maye be vnderstande by ouermoche drynkynge of byndynge redde wyne, whiche is some what eger, sharpe, and costyue. And concernynge this, witteth well, if the stomake or the guttes be feble in theyr naturall operation: that than red or blacke wyne, called styptike, that is some what tarte, ought to be vsed an dronken, as they vse to do, that by debylite of stomake are laxatiue, and can holde nothynge. This sayth Hippocrates in the canon Palmeus quidem. &c. And also Galen in the coment of the same. But he that wyll comforte the vertue of digestion, the clene wyne or meane in substance and colour, of good and conuenient sauour, and of sufficient strengthe, & some what stypticke, is most holsome. The second thyng is, horesenes of ỹ throte, the whiche hoorsenes some redde wynes do cause and enduce through their drynes and erthynes. And this hurte commeth also by drynkynge of redde wines that growe in the parties of Brabant, throughe theyr styptycitie and erthynes: and specially this grefe chanceth whan the sayde wynes be not fyned. But yet they make not a man costiue. For must, that

is

is very red, is wont to cause the flixe, by reason of his erthye dregges myngled there with all: the whiche byteth and gnawethe the guttes: of whiche gnawynge cometh the flixe. And suche wyne shulde not be dronke tyll it be fyned. For so longe as it gnaweth, through the erthy dregges therof, a biting fume is areysed to ẏ brayne, which gnaweth and byteth the eies, and maketh them redde: Suche inconueniences are engendred by newe vnfyned wynes of Brabant, whether they be white or redde, through theyr erthynes. The cause why this fume is mordicatyue, is by reason that the wyne that he cometh of, is mordicatyue. For Galen saythe: what so euer is dissolued from a thynge, muste nedes be lyke the thynge, from whiche it is dissolued.

Gal. in commẽto illius aphoris. Et qui crescunt. &c.

¶ Allea, nux, ruta, pira, raphanus, et tiriaca,
Hæc sunt antidotum contra mortale uenenum.

¶ In this texte are comprysed. vi. remedyes agaynste venome. The fyrste is garlyke: whiche is very medicinable agaynst suche inconueniences, as are wont to be engendred of water: and specyally it is holsome, if one happe to drynke noughty corrupt water. Wherof Serapiõ saith: That if one eate garlyne fyrste, and drynke corrupte water after, it shall not hurt hym. Wherunto Auicen agreeth. The same operation is also in oynyons, as Auicen saythe, and so oynions may be comprehended vnder garlike. And Auicen saythe: that an oynion is subtile, percynge,

Garlyke.

Serapiõ in segre. ca. de alleo. Aui. ii. can. ca de alleo Et. iii. i. ca. de cõserua. a noc. di. aquarum. Aui. ii. can. ca. de cepis.

And scouryng, with stipticyte: and openeth stró-glye, and it is hotte in the thyrde degree, wher-fore it heateth yll waters, and letteth that they with theyr coldnes hurte not the stomake: and it maketh grosse humours pure, and causethe them lyghtely to issue. And vinegre myrte with an oynion doth greatly fortifie his subtyle and percynge or entrynge vertue, and kepeth one from thyrstines, the whiche eatynge of oynions is wont to cause. This same is verified of gar-lyke. And Auicen saith, that after one hath drõke grosse and troublous waters, he shuld eate gar-lyke: for it fineth them, and maketh them lyght-ly to discẽde: and letteth that they hurte not the stomake and entrayles: and that they stoppe not the veynes. And garlyke is good to eate be-fore one take his iourney. And it is one of the beste and mooste holsome thynges that can be for them that come out of a cold ayre, or go in to it, as Auicen sayth. And by this appereth, that garlyke is specially good for them that iourney and wãder ouer diuers coũtres, and vse diuers drynkes, accordynge to these verses.

Aul. iii. t ca. de regendo inter.

Ca llea qui mane ieiuno sumpserit ore,
Hunc ignoratum non ludit potus aquarum.
Nec diuersorum mutatio facta locorum.

More ouer garlyke (dronke with wyne) is good agaynste the styngynge of venomous wormes, and bytynges of serpentes, whiche thynge Auicen sayth, that he proued. And also it is good a-

Aul. ii. can. ca. de alleo.

gaynst

gaynste the bytynge of a madde dogge: and a playster made of garlyke, fygge leaues, and comyn, is good to laye to the place that is bytten with a venomous beest called mugal. Also an oynyon, as Auicen saythe, is holsome to annoynte ỹ place that is bytten with a madde dogge, with the teuse therof, or a playster therof made with salte and rewe. And an oynyon eaten, expellethe the hurte of venomous thynges. And some say they engendre in a mans stomake a moyste humour very holsome agaynste the hurte of venomous thynges. And here is to be noted, that garlike, oynions, and also likes are not holsome for temperate bodyes, nor hotte, and specially whan they be eaten rawe. For than they norisshe very lyttell, and yll, and they engendre sharpe prickinge bloud: yet they make grosse humours subtyle, and breake or cutte clammy humours. And whan they be sodde, they lose the pricking, and yet than theyr vertue incysyue or cuttynge, and subtylatyue remaynethe. Therfore whan they be sodde, they be hollomer thã rawe. Lykes be hotte and drye, and theyr nourysshement is naught, they hurt the eies, and ingendre blacke melancoly bloudde, and cause terrible dreames: they hurte the senowes with theyr prycknynges: and they hurte the tethe and gommes: and colerike and melãcoly folkes shuld not vse to eate them, and specially rawe. Oynyons be hotte, and they haue an erthy superfluous heate, with

Eatynge of lykes.

Eatyng of oynions.

a wattrische moystenes, subtile, and vndigested, If they be eaten rawe, they engẽdre yl humours and corruptible putrifactiõs in the stomake, and they cause yll dreames and dredefulle, and also heed ache. And if they be to moche vsed, they marre the memory, and trouble the vnderstandinge, and make one beside hym selfe. But whã they be sodde with the brothe of good flesshe, and eaten, they cause good digestion, and their hurtfulnes is dymynysshed, and they moderate the coldenes of meates, where with they be sodde: but the beste is, not to vse theym. Garlyke is hotte, declynynge some what to humiditie, but lesse than onyons, it is medicinable agaynste ventosytees and eke the cough, and it maketh one to spytte well, but it hurteth the syghte, and bredeth heed ache: and it is tryacle for vplandysshe men. And thus the forsayde thynges are holsome for them onely, that haue in them fleumatike grosse and clammye humours, but colerike folkes ought to absteyne from them.

Eatyng of garlyke.

The vse of nuttes. Aui. ii. can. ca. de nuce.

The. ii. thynge is walnuttes: wherof Auicen saythe: that it with fygges and rewe, are medicinable agaynst all maner of venome: and of walnuttes, of onions, & of salte is made a playster to laye to the bytynge of a madde dogge. And this specially is vnderstãde of a drye nutte, that is eaten before meate in fourme as is afore sayde. And wytteth well, that drye nuttes are worse than newe and moyste. For the drye are more

Diseses engẽdred by eatyng of nuttes.

moze oyle: by reason wherof they tourne to coler, and engendze heed ache, they hurte the eies, and cause swimmynge in the heed, and specially if they be eaten after meate, they cause the paulsey in the tonge, and pzouoke one to vomite, & make blysters in ones mouthe, and they that haue a colerike stomake, ought especially to eschue dzie nuttes, and the older they be, the wozse they be. The newe nuttes haue lesse of ylle oylines, and therfoze they engendze not the ache oz swymmynge in the heed, and suche lyke dyseases, as the dzye do, and by reason of their slippery humiditie, they make one to haue the laske. And if they be a lyttell warmed at the fyze, and eaten after dyner, they pzesse and dzyue downe the meate. And thus it appereth, that newe nuttis are moze holsome foz folkes in helth thã dzie. The thyzde thing is rewe, wherof Auicen sayth, that it resysteth the poyson. And after he sayth: If one feare leste he shulde dzynke poyson, oz to be stonge of a venomous beest, let hym take .3. i. of the sede, with the leaues therof, and dzynke it with wyne, and a nutte stamped and myngled to gether. And Arystotle saythe, that whan the wesyll wyll feyghte with the edder, oz the toode, she eateth rewe fyzst, and by reason therof sleeth the other: Foz the smel of rewe is soo to poyson: The eatynge of rewe in the mozynge with figges and swete almons, pzeseruethe one frome poyson. Here is to be noted, that ther be two kin-

Of rue called herbe grace, Aui. li. can. ca. de ruta.

Arist. in lib. de animalibus.

Two kyndes of rewe

des

des of rewe. The one is gardeyne rewe, the other is wylde rewe. The gardeyne rewe is better than the felde rewe. For the felde rewe is excedynge dry̆e. It is hotte and dry̆e in the fourth degree. Wherfore it is hurtefull to take moche therof. The gardeyne rewe is moyste hotte and dry̆e in the .ii. and .iii. degree. It pereeth and resolueth ventositie, and specially if it be dry̆e. For Serappon sayth, that dry̆e rewe of all medicins for ventosities is the best, and mooste holsome: but moyst rewe engendreth ventosite. Also rewe doth vehemently quicken the syghte, and specyally the ieuse therof, with the ieuse of fenelle and hony made in an oyntement or̆els eaten, as Auicen sayth. But yet for as moche as ỹ ieuse of rue hath a ppr̆ete hurtful to the eies, it were best to fanne wynde vpon your eyes therwith: and in noo wyse to touche your eyes with the materiall rewe. The fourth thing is peares: wherof Auycen saythe, that they be holsome agaynst diseases that be engendred by mushroms or̆ toode stooles. For peares sodde with mushroms, do alaye they̆r hurtfulnes. or̆els this texte maye be vnderstande by peares aromatike, whiche by reason of they̆r swete smel, comforte the spirites, and so they auoyde poyson. The fyfte thynge is radysshe: whereof Auycen saythe, that they be holsome agaynste the bytynge of a snake: and whan they be dronke with wyne, they are good agaynst the bytynge of the beaste called Cornute, and

Serap. ca. de ruta

Aui. ii. cā. ca. de ruta

Peres.

Aui. ii. cā. ca. de piris

Raddysshe rootes. Aui. ii. can. ca. de radi.

and the ſede therof is good againſt al venomes. And whan the ſede of radyſſhe is layde vpon a ſcorpion, it ſleeth hym, and the water thereof hath in that behalfe ben proued, and it is ſtronger than the ſede, and if a ſcorpion byte one that hathe eaten radyſſhe, it ſhall not hurte hym. Iſt is alſo verye good agaynſte the chokyng of muſhroms. Or it maye be ſayde, it is good agaynſte poyſon, bycauſe it prouokethe one to vomite, & ſo by reaſon of vompte the ſtomake is purged of yll humours. And here is to be noted that radyſſhe and radyſſhe rootes are lyke of complexion, which are vnholſome for colerike folke: for they engendre a ſharpe pryckynge bloudde: and radyſſhe is vnholſome for the ſtomake, for it maketh one to belche moche, and engendreth groſſe humours. And if the digeſtion be feble, it engendrethe rawe humours, yet it is ſubtylle, and of a percynge nature. And ſome men vſe to eate radyſſhe after other meates to comforte digeſtion, wherat Galen maruayleth: And counnynge phiſitians ſaye, that yf radyſſhe be eaten after other meates, it helpeth digeſtion: and vnloſeth the bealye. But yf radyſſhe be eaten before other meates, it lyfteth vpwarde the meate, and cauſeth one to vomite. But it is holſome after other meates, to eate a lyttel quantitie of radyſſhe. yet neuer the leſſe they hurte the eyes and the heed. Raſis ſayth, that radyſſhe lyenge longe in the ſtomake, auoydeth fleume, and the leaues

therof do digeſt meate, and helpeth the appetite, if they be taken in a ſmall quantitie. The ſyxte thynge is triacle, whiche of euery ſoxte is good agaynſte poyſon, and therfoxe it is good bothe foxman and beaſte, as well colde as hotte. And vnder the name of triacle ỹ noble medicyn Metridatis maye be compxehended, whiche two be lyke in operation. Foxauicen of triacle ſaythe: ye ſhall vnderſtande, that the greatteſt rule in curynge of poyſon, is to comfoxte natural heate, and to labour to dxyue it oute, as triacle dothe. And of triacle and the medycyne Metridates to gether, Auicen ſaythe: There be certeyne medicins contrarie to poyſon, which wyl not ſuffre poyſon to appxoche nere the harte, as triacle and Metridate.

Tryacle.

Auic. 6. 4. trac. 3. ca. 1.

Auic. 6. 4. trac. 1. ca. de med. com.

Aer ſit mundus, habitabilis, ac luminoſus.
Nec ſit infectus, nec olens fetore cloace.

This texte declarethe foure thynges touchynge the choyſe of holſome ayer. Of whiche the fyxſte is, that one oughte to choſe a clene ayer, that is not enfected with vapours. Foxvncleane ayer doth alter the harte after ỹ nature ofỹ cõplexion that it is myngled with, as Haly ſayth. The. ii. thynge is, one ought to choſe a lyght ayer: Foxdarke ayer maketh a man heuy and dulle ſpirited, foxſuche ayer mynglethe hit ſelfe with the humours in mans bodye, and ſoo beynge trowbled, it runneth to the harte, of the whiche and of the humours, groſſe and troublous ſpirites

Choyſe of holſome ayre.

Halye. iii. teg. in com. illius cano. Dia het ꝛc.

ben

ben engendred, the whiche make one lumpyshe and slowe. Therfore there is nothynge that maketh a mã more iocunde or mery and, lesse heuy, thã to walke in a faire clere aier, or to ryse yerly. The. iii. thynge is, that we oughte to eschewe infected ayer, that is where slaughter of people hath ben: For commonly in those places, where as great slaughter of people hath bẽ, and in places nere therunto, foloweth great pestilence: for whan we drawe in the infecte ayer, it infecteth the spirites in our bodye. The. iiii. thynge is, we shulde eschewe gunges, sinkes, gutters, chanels, stynkynge ditches, and al other particuler places that are infected with carreyne, and places where as deed carkeses or deed folkes bones are caste, and places where hempe and flaxe is wattered. For the ayer so infected, dothe infecte the spirites of our bodye, and specyally hurteth the brayne. And therfore Auicen saythe, that as longe as the ayer is temperate and clere, and no substaunce contrarye to mans nature myngled there with, it causethe and conserueth a mans helthe. And whan it is changed, it dothe contrarie to the operatiõ therof: and for a more declaration of the forsayd thynges, wytteth well, that the ayer in the regiment of helth is necessarie. ii. wayes. Fyrste, for the refreshynge of the harte. Secondly, for the auoydynge oute of fumyshe superfluities, that trouble the spirite and natural heate. For like as we se by exterior thin-

Auicen. li. 1. doct. ca. 4.

ges as the fyre without fannynge of the ayre is choked and quenched: so lyke wyse we may imagyn, that the spirites and naturall heate in man had nede to be nourysshed, cõserued, and attempred. The attemperãce of naturall heate is caused by drawynge of the ayre, and the pourgynge therof is caused by expulsynge of the ayre. The fyrste is done by motion of the attraction, and the seconde by motion of expultion: Therfore if we drawe in stynkyng and vncleane ayer, it corruptethe in vs the naturall heate and spyryte: Therfore the ayer shuld be fayre and clere, without vapours and mystes: it maye not be troublous and cloudy, nor myxed with yll vapours. For suche aire troubleth the humours, and maketh a man heuye and sadde, as is afore sayde. The open ayer ought to be chosen, and not betwene walles or houses: andtruly to speake, the close ayer shulde be eschewed. yet neuer the lesse in the tyme of pestilence, whan the ayer chaunceth to be enfected, the close ayer is to be chosen. Therfore at suche seasons, it is good for vs to abyde within our houses, and to kepe our wyndowes faste shutte, leste the putrified ayer shuld enter in: But els the open ayer is beste. Farther in the regiment of helthe, that ayer ought to be eschewed, the whiche is myxed with vapours of lakes and depe pyttes, conteynynge stynkynge waters: and of certeyne herbes, as colewortes, homlockes, & suche lyke: and of trees, as fygge

trees

trees, and walnutte trees. Farther that ayer is to be chosen, wherin the wynde blowethe frome hyghe or egall grounde. And also we oughte to take good hede, that the ayer excede not in any of his fyrst qualytees, that is to saye in heate, colde, moysture, or drought, whiche if it chance, it muste be tempered by crafte as moche as is possible. Th ese thynges Auicen teacheth.

Auice. ii. 1. doct. ii. de diuersis.

¶Si tibi serotina noceat potatio uina.
Hora matutina rebibas, et erit medicina.

This texte teacheth one doctryne, the whiche is this, if a man be diseased by drynkynge of wyne ouer nyghte, lette hym on the morowe a fresshe drynke wyne agayne. For eyther drynkynge of wyne ouer nyght causeth dronkennes, thyrst in the morynge, or els inflammation of the body. If it enflame the bodye, than it is ryght vnholsome agayne in the morynge to drynke wyne a freshe, for that were as one shold lay fyre to fyre: But yf one hap to be dronke, & therwith pbrake a lyttell: than it were holsome for hym to drynke wyne a freshe agayne in the morynge. For the drynkynge of wyne than agayne, dothe lyghtly cause one to vomite, wherby the stomake is clensed: and by reason of clensynge of the stomake, the hurte of dronkēnes and parbrakynge gothe away lyghtly. And therfore Hippocrates counsayleth vs to be dronken ones a moneth: that of the dronkēnes maye come vompte: which thyng preserueth vs from yl dyseases of long continu-

K.iii. ance.

ance. If the drynkynge of wyne ouer eue dothe hurte one, by reason that he is not accustomed to drynke wyne: than he may drynke wyne agayne in the morynge, to accustome hym: and so the drynkynge of wyne shall the lesse hurte hym.

Hipp. ii. aphorismo. Ex multo tépore. &c.

For as Hippocrates sayth, of acustomable thing cometh lesse grefe. But in case that thyrstynes in the morynge doth folowe on drynkynge of wyne ouer eue, than to drynke water in the morynge is beste to coole his thyrste. And for as moche as we haue spoken of hurte that cometh by drynkynge of wyne: wytteth well, that he that hath a feble brayne, of what so euer other condicion he be, he ought to be wel ware of dronkennes. For to be oft dronken as Auicen sayth:

Auic. ii. i. ca. de regi. aque et vini

is cause of. vi. inconueniences. Of whiche the fyrste is corruption of the lyuers cõplection. For wyne excessyuelye taken comethe to the lyuer, and resolueth the heate therof, wherby the lyuer loseth his naturall generation of bloude:

Sixe inconueniences engẽdred of dronkẽnesse.

and in the stede of bloudde, it engendreth wattrishenes, and causeth the dropsy, orels it cutteth the lyuer or the humours therof, wherby lepre or wodnes is engendred. The.ii. thynge is, the corruptynge of the braynes complection, by reason ỹ thycke & continuall fumes of the wyne ascend therto, the which dispose the hotte braine to wodnes and frenesy: and the colde to the fallynge yuell, forgetfulnes, and palsey. The.iii. thynge is, weaknes of the senowes. For we se cõmonly

monly,that these dronkerdes haue the palsey in theyr heed and other membres, as well in youth as in age. The.iiii. thynge is, diseases of the senowes,as the rãpe and palsey. For superfluous drynkyng of wyne,oft times turneth to vineger in the stomake, whiche hurteth the senowes. Also oftentymes,for faute of digestiõ, it torneth in to vndigested wattrysshenes,which doth mollifie the senowes, and often tymes it enduceth or draweth grosse humours to the senowes, wherby they be stretched oute, or drawen together. The fyfte thynge is the palsey,that the hunmdites of the brayne,encreased by wyne,doo engendre:so that they stoppe holly the ways of ỹ lifely spirites,that procede frome the brayne to the other membres. The.vi.thynge is sodayne dethe, for whyle the dronkerde snorteth or slepeth, his wynde ppes are closed or stopped with the abũdãce of wyne or humidites therof engendred, wherby he is sodaynly strangled. And though the immoderate drynkynge of wyne causeth the forsayde inconueniences: yet wyne moderately taken, is holsome dyuers wayes. And Auicen reherseth. v. bontyes of wyne moderately dronke. The fyrste is,that it easely conu eyeth the meate that it is myngled with, to all the membres of the body, throughe the heate, subtillite, and hyd conuenient propertie therof. The secõd thing is, it digesteth and resolueth fleume throughe the heate and subtilte of his substance, and maketh

Fyue bontes of wine moderately dronke.

it

it apte to auoyde out, openethe the wayes, and comforteth nature to dryue it out. The thirde is, it auoydeth redde coler by bryne, and by other insensible vacuations, as swette and suche lyke. And this is to be vnderstande of claret or whyte wyne, the whiche is feble of nature, or els alayde with water: for other wyse it wyll encrease coler, by turnynge it selfe into coler, and inflāmation of the lyuer. The. iiii. thynge is, it causeth melācolynes, the whiche is grosse, and moueth slowely, easelye to passe throughe the pipes or cundytes therof, frome the lyuer to the splene, and from the splene to the brymme or mouthe of the stomake, & at laste with the dragges, to auoyde out of the bodye. And it declyneth or represseth the hurte of melancolynes, throughe contrarye ousnes of complection, and maner of substance, in the effectes therof. For melancoly engendreth heupnes, fayntnes of harte, and couetousenes: but wyne engendreth ioye, boldnes, stoutnes of stomake, and lyberalite. The fyfte thynge is, it resoluethe all causes of werynes, excepte it be myxte with some other meate. For wyne reuyueth the resolute spirites agayne aboundantly, and dothe comforte naturall vertue, and taketh awaye or diminisheth humidities that be lefte or remayne in ỹ musculs, in ỹ senowes of the hart, or in the ioyntes. And yf the bodye be dryed by werynes, and nedethe moystynge, wyne moysteth it quyckelye, so it be allayed with water.

Porpties of melancolye and wyne.

Far-

Farthermoze beſides theſe thynges, wyne hath many other good pzoperties. Foz aboue al other thynges wyne is a ſwyfte and a ſodayne nouryſher: it comfoztethe the heate and naturalle ſpirites, and heateth all the bodye, it clereth the wytte, it appeſeth anger, it dzyueth awaye heuynes, and ſtereth to bodyly luſt. And no dzinke dygeſteth rawe humours ſo well as wyne. And wyne maketh one manly bothe in ſtomake and body. And they that dzinke no wine are nothing in regard of theyz egals that dzynke wyne, neyther in ſtomake noz corage.

EGignit et humores melius uinum meliores.
Si fuerit nigrum, corpus reddit tibi pigrum.
Vinum ſit clarumq;, uetus, ſubtile, maturum,
Ac bene limphatum ſaliens moderamine ſumptum

¶ This texte declareth one doctrine of wyne: & that is this, the better that wyne is, the better humours it engẽdzeth. The cauſe is, foz blacke wyne is moze groſſe and erthye than any other: and therfoze ỳ ſpirites therof engẽdzed be gros: And Galen ſaith: Groſſe ſpirites make the body heuy oz ſlowe. And farther there be. vii. doctrines reherſed touchynge the election of wyne. The fyrſte is, wyne ought to be clere. Foz ſuche wyne by reaſon that it is ſubtyle, engendzethe ſubtyle and clere ſpirites. The. ii. is, it oughte to be olde and not newe. Foz newe wyne oz muſt dooth ſooner ouercome ones bzayne, and make one haue the laſke, than any other of the parell:

Vii doctrines to choſe VVyne

it engendreth the colyke and other accydentes, that shall be declared after, whan we come to, Impedit urinam. For ye shoulde not vnderstande, ỹ wyne ought to be to olde. For suche wyne, as Auicen saith, is as a medicine, & not as drynke. For suche wyne dothe rather alter a temperate body to heate and droughte, than nourysshe it. For whan it is so very olde, it receyueth agayne his fyrste naturall verdure and sharpenes, and is than all fury. wherfore ỹ aggregator writeth, that it is hotte and dye in the thyrde degree. The thyrde lesson is, that wyne ought to be subtile. For subtile wine maketh the spirites of man subtile, & grosse wynes engendre grosse spirites. The fourth doctrine is, wyne shuld be rype, and not verte or eger, for elles it wyll deprpue man of al his natural vacuatiõs and good helth, as Galen saythe. And therfore it is hurtefull for theym that wante euacuation by vrine and all other theyr vpper membres. yet as Galen sayth, suche stiptical wyne is holsome for diseases that chaunce in the guttes. And the stipticalnes of wyne maye be put away with moche mynglyng of water. The fifte doctrine is, that wyne shulde be alayed with water: For therby the fumosite of the wyne is put awaye: and so it dothe lesse ouercomme the brayne. This is of trouth, if the wyne be subtile, but if it be grosse, it ouercommeth the brayne the sooner, for therby it is made subtile and more fumysshe. And of this wyne

Auicen

Auic. iii. i. ca. de regi. aque et vini

Aggregator cap. de vite.

Gal. in commẽto. ii. cã. iii. par. reg. acutorum.

Auicen vnderstode whan he sayde, that wyne alayde with water doth soner ouercome ꝑ brayne than cleane wyne. The. vi. doctrine is, wyne shulde be sprynkelynge whan one tasteth it, and this is one of the condicions of good wyne, before sayde. The. vii. doctrine is considred in the drynkers condicion, and not of the wyne: that is, one ought to drynke wyne temperatelye. For wyne temperatly taken, sharpeth the witte, and engendreth all the holsome thynges before declared. By all these thynges here expressed we may conclude, that wyne that oughte to be chosen and is best in the regimēt of helthe, is meane wyne egall betwene olde and newe, clere, some what redde, of good odoure and flauour, of egal sauour, that is neyther eger, sharpe, nor swete: whiche is not grosse, nor to moche subtyle, and eke that it be not to stronge nor to weake: and that it growe not on stony and hylly grounde, nor on simple playne and carable groundes, but on hyghe gronde, lienge opē towarde the south, in a countrey not to hotte nor to cold. Touching the regiment of wyne, concernynge the ages, ꝑ rules that Auicen putteth are to be wel noted. The fyrste is, to gyue chyldren wyne to drynke, is as one wolde lay fire to fire made of drie wod: For chyldren be tēdre & soone enflamed, through thabundance of theyr naturall heate, and theyr senowes and brayne be weake and feble. Wherfore wyne hurteth them many wayes. But spe-

Aui. iii. t. ca. de regimi, ne aque et vini.

cially by quycke inflammation, by hurtyuge of the brayne, by lyghtly percyuge of the senowes, and abundant fumosite. Therfore whan one giueth chyldren wyne to drynke, the inflammyng heate of the wyne is added to the flāmyng heate of theyr bodyes, which are of as smal resistence, as dry stykes, reedes, or towe, is agaynste the fyre. The secōd rule is, that one may gyue an old man as moche wyne to drynke as he can beare without hurte, that is, as moche as his naturall and due appetite desyreth. For lyke as olde bootes and buskyns that be dry and wrinkeled be made soupulle and playne with oylynge: so lyke wyse ben the bodyes of olde folkes by drynkynge of chosen wyne, as wyne of Beuuoys. Auncient folkes are colde, and wyne heatethe: theyr spirite is heuy, & they be full of melancoly: and wyne maketh them merye, and represseth melancolines: and commonly olde folkes slepe yll, and wyne maketh them to slepe well. Olde folkes be disposed to opilatiōs, & wine openeth. And lyke as wyne is to chyldren most contrary, so for olde folkes it is moste holsome. The .iii. rule is, that ponge folkes shulde drynke wyne tēperately, whiche temperately is to be vnderstond measurable quantite, and cōuenient alayenge with water. And al though that ponge folkes are as hotte as chyldrē, yet theyr mēbres be more sounde, and theyr senowes & brayne more stonger, wherby they maye the stronglyer resiste

the

the hurte that commeth by dyn kynge of wyne. Many good thinges come by drinkyng of wine sobrely, that is to saye, the boydynge of choler, the quickening of the corporall myght and wyt, and the abundance of the subtyle spirites.

¶ Non sit acetosa ceruisia, sed bene clara, 12
De ualidis cocta granis satis ac ueterata.

¶ This texte declareth .v. thinges by which one may knowe good ale. The fyrste is, that it be not sower, for that hurteth the stomake. A sower thynge, as Auicen saythe in many places, hurteth the senowes, and the stomake is a membre full of senowes, specyally about the brymme or mouthe. The. ii. thynge is, that ale muste be clere: for troubled ale is a stopper, and hurteth them ouer moche that haue the stone, it fatteth and enflateth, and maketh one shorte wynded, and engendrethe moche fleme. The. iii. thynge is, that ale shulde be made of good corne that is not corrupte, that is to saye, of the beste barlye, wheate, or ootes: for the better the corne is, the better is the humour therof engendred. The. iiii. thynge is, that ale oughte to be well sodde: for that causeth it ꝑ better to be dygested, and more amyably to be receyued of nature: and the incõueniẽces therof growynge, are the better borne. For if the ale be not well sodde, it engendrethe ventosytes in the bealye, gnawynge, enflation, and colycke. The. v. thynge is, that ale ought to be stale and wel pourged. For newe ale engẽ-

dreth the same hurte that ale doth, the whiche is not well soddē and also doth lyghtly breade the strayne coplyon.

¶ De qua potatur, stomacus non inde grauetur.

Here is taught one lesson touching ỹ vse of ale. That is, one oughte to drynke it moderately, so that the stamake be not hurte therby, nor dronkēnes caused. For it is worse to be dronke of ale than of wyne, and endureth longer: and the fumes and vapours of ale that assende to the heed are grosse, wherfore they be not so sone resolued: as they that be mounted vppe by wyne. And here vpon it is to be noted, that in the begynnynge of dyner or supper, it is holsome to drynke ale before wyne; the cause is, for at the begynnynge of our repast or dyner, the bodye is hungrye: so that the stomake before we began to eate meate was hungry, and so drewe superfluites from the membres. Therfore if we begynne with wyne, by reason that nature greatlye desyreth it, and for the great nourysshement therof, the superfluites, together with the wyne ben drawen of the stomake, and are conueyed to the parties of the body: but nature dothe not so desyrously drawe ale. And also ale washeth awaye the humours ỹ hange about the brymme of the stomake. And for this cause phisitions counsayle, that whan one is moost hungrye, he shulde fyrste assaye to vompte or he eate any meate, that those superfluites that be drawen to gether of the hungrye

stomake

stomake, maye be voyded out, leste they be myngled with the meate. Lyke wyse he that feareth to be thyrsty by superfluous drynkyng of water, shulde drynke ale: for it quencheth vnnaturall thyrste.

¶ Temporibus veris modicum prandere iuberis.
Sed calor æstatis dapibus nocet immoderatis.
Autumni fructus caueas, nec sint tibi luctus.
De mensa sume quantum vis tempore Brume.

Dyete after the .iiii. seasons of the yere.

¶ Here the author determineth, what quantite of meate shuld be eaten, after the diuersite of the foure seasons of the yere, that is to saye, in ver or sprynge tyme, sommer, autumne, and wynter. He sayth that in the tyme of ver, we muste eate lyttel meate. To this Auycen agreeth and saith, the reason is bycause in wynter mans bodye is not greatly gyuen to labour and exercyse, ra we humours are encreased, and specially fleumatike, whiche after the proporcion of the season, than specially be engendred: whiche humours by reason of colde are enclosed in the body, and whan ver or sprynge tyme cometh, these raw humours, gethered to gether, do melte & spreade through all the body: wherfore nature is than greatelye occupyed in digestynge of theym. And therfore in ver season, if one eate moche meate, it letteth nature to digeste suche fleumatike humours, & causeth them to diuerte or turne another way: For by these humours & great quantite of meate, nature is ouerpressed. And so ther-

Auicen .iii. i. doct. ii. cap. vi. et. iii. i. doct. v. de reg. tẽporũ cum recit. auris.

by

by such humours shall remayne in the body vndigested, and runne to some membre, and there breede some disease. And therfore we ought to take good hede, that we eate not great quantite of meate in ver. For lyttell meate in this season, is a speciall preseruation frome diseases, that than reigne, as Auicen sayth. And this sayenge is of a trouthe, frome the myddes of the ende of ver, and not in the begynnynge: for the begynnynge of ver is lykened to wynter: therfore thā one maye norysche his body as wel as in wynter. And this also maye be thus vnderstande: if the body be ful of humours whan ver cometh, than meate is to be giuen after the natural heate and resolution, that is caused of the bodye: for than the cause is auoyded: for whiche meate shulde be dimynished. To this Hyppocrates agreethe sayenge: Bealyes in wynter and ver are moost hotte, and slepe moost longe. Therfore in those seasons, by reason that naturall heate is moche: it nedeth moche nouryshement. Secondlye he sayethe, that to eate moche meate in sommer is hurtefull: bycause that than the vertue of digestion is feble. For the spirites and natural heate, whiche are the instrumentes of corporall operation, are than ryght feble, sparpled, and resolute by reason of the outwarde heate, ℈ whiche dothe vehemently drawe them to the exterior partes: and so causethe, that moche meate can not well digeste. And here is to be noted, ℈ for as moche as

Auic. ii. 1: doc. 1. ca. vi.

as the vehemente resolution of humydytes, as well substanciall, as nutrymentall of the bodye is great, grosser, and moze meate in sõmer shuld be eatẽ, if ꝑ mighte digestiue coulde digest it: but bicause nature can not digest moche at ones, we muste eate a lyttell and ofte: as Galen saythe. In sõmer we must eate many tymes and lyttell, bicause the body hath ofte nede, by reason of ofte dissolution. And al though lyttell meate shulde be eaten in the sõmer, yet one may dzynke moch, by reason of the great resolution and dzoughte of the body: and the naturall heate of the bodye excedeth the moysture therof: and man is than moze thyrstye than other tymes. But yet than one ought to dzynke lesse wyne, specially if it be pure, foz suche wyne dothe soone enflame, and causethe the naturall heate, augmented by the ardent heate of sommer to bourne: and therfoze he that wyl dzinke wyne in sõmer, shuld myngle it well with water: and fozbeare olde and strong wyne. Thyrdlye he saythe, that in Autumne we ought to be ware of frutes, specially of the same season, as grapes, peches, fygges, and suche lyke: oz at leaste to eate but lyttell of them, foz suche fruites engendze bloudde, that is apte to putrifie, by reason of humours and boyllynge that they make in the body, and specially if they be receiued in to an vnclene stomak oz a cozrupt body, which foz the mooste parte chanceth in Autumne. And so than yll and fylthye diseases are

Gal. in can. com. Et quibus semel &c.

The teasõ that one oughte to eate lytell meate in sommer.

To auoyd eatinge of fruites in Autumne.

engendred, as the pockes and other pestilent sickenesses. And wytteth well, that in Autumne hunger and thyrste shoulde be eschewed, and to eate moche meate at one meale, as Rasis sayth. The wyne also that is dronke in harueste, shulde be alayed with moche water, that it may moyste the bodye, and cole the heate, but not so superfluously alayde with water, as it is in sommer: nor to be dronke so superfluously: for by reason that nature is feble, it is not able to welde and digeste it: and to moche alayenge with water, distroyeth naturall heate, and encreaseth ventositytes: wherby the colycke is engendred. Fourthlye he sayethe, that in wynter one maye eate as mache as he wyll, that is to saye, more than in other seasons, after the mynde of Auicen. And Galen sayethe. In wynter moche meate leyserly shuld be eaten. The reason is, bycause the heate of our body in wynter is strongest, bothe by reason it is conicled to gether, and fortified by position of his contrary, that is to saye, the coldenes of the ayer, enuironynge our bodyes about. And this is verified in bigge bodies and fleshy, and not in bare and feble: for on such bodies coldenes of wynter enclined, doth not comfort with heate, but dothe make them more feble: For in wynter as Hippocrates sayethe: bealys be hottest of nature, and slepe moste longe. Wherby it appereth, that the grosse nourysshementes and hardest of digestion are more holsome in wynter than

Rasis iii. almā. ca. de reg. compo. secundum tempus.

Gal. in can. aph. Et quibus semel. &c.

than in other seasons, bycause the heate is stronger. But the wyne that is dronke in wynter, shulde be as ruddy as a rose, and not whyte, and alayed with a lyttell water. Here is to be noted, that all thoughe by the strengthe of heate, and vertue of digestiõ in wynter, the grosse & strong meates are more holsome, yet bicauseỹ season is disposed to opilations and repletions, by reason of moche fleume, it were holsome to vse meane meates, betwene heup and lyghte, grosse and subtile, as kydde, veale, mutton, pykes, perche, and creuesse. And they that vse grosser meates, as befe, porke, venison, gottes flesshe, and suche lyke, shuld eate but one meale a day, orels to vse meates laratiue, as persely, cressis, mustert, and suche lyke, and to vse great labour.

¶ Saluia cum ruta faciunt tibi pocula tuta.
Adde rose florem minuit potenter amorem.

Here the auctor descrtueth .ii. remedies agaynst yll dronke. The fyrste is sage leaues. sage put in to the dronke, fordothe the hurte of it, and also it comforteth the senowes and brayne, the whiche comforted, dothe the better resiste the yll fumes, that of the yll dronke ascend vp there vnto. The .ii. remedy is rewe, wherof if the holle leaues be put in to the dronke, the vertue of it fordothe the malyce of the dronke. And howe good and holsome rewe is agaynste poyson, it hath ben declared before at Allea, nux, ruta, &c. And this texte saythe, that to the two forsayde herbes we

Herbes holsome put in to dronke.

maye put the rose flower. And this oughte specially to be vnderstonde of a redde rose, for the swete smelle and stypticalnes therof, amendeth the malyce of the dryncke.

¶ Nausea non poterit quemq̃ uexare marina
Aurea cum uino mixtam si sumpserit illam.

A remedy for parbrayinge on the sea.

Here the auctour teacheth a remedy, howe they that are not accustomed to passe the see, maye auoyde parbrakynge or spuynge. He that wyll passe the see, muste a fewe dayes before he take shyppynge, myngle the see water with his wine. This is a remedy for them that be ryche, but if it be a poore manne, than he muste drynke see water, that he maye easelyer eschewe spuynge. The reason hereof is, bycause the see water is salte, and so with his saltnes and stipticite, that foloweth saltnes, it closeth the mouthe of the stomake, and therby fordoeth spuyng. And here is to be noted, that as Auicen sayth, a trauayler on the see, shuld not moch go about to withstãde or to forbeare parbrakynge or spuynge, at the begynnynge, but to vomite vntyll he thynke hym selfe well pourged, for that preserueth hym from many diseases, and not onely preseruethe, but also healeth or alleuiatith greuous & greate diseases, as lepre, dropsey, palsy, coldenes, and swellynge in the stomake. Thus sayth Auycen. But in case that the traueiler on the see spewe so moche, that he therby is ryghte greatly febled, than he muste restrayne hym selfe by eatynge of stipti-

Auic. iii. t. de reg. iter agentis in mari.

Auic. iii. t. doc. ii. ca. ii.

stiptical and sower fruite, as vnripe fruite, crabbes, sower pomgarnerdes, and suche lyke, wherwith the mouthe of the stomake is comforted, and the humours expelled downe: and also the stomake therwith is cõforted, and the humours flowynge there vnto by takyng of the water, are dryuen away. Dzels we may take musterte sede dryed by the fyre, and drynke it with wyne, or wormewode maye be eaten or dronken, or a toste wette in redolent wyne is good to eate. And generally tarte meates be good for trauaylers on the see, for they comforte the stomake, and prohybyte vapours and fumes that wolde ascende to the heede, as herbes sodde in vyneger, or in the ieuse of sower grapes.

¶Saluia, sal, uinum, piper, allea, petrocillium.
Ex his fit salsa, nisi sit commixio falsa.

Here the auctour teacheth vs to make a cõmon sauce if we lacke a better. And .v. thynges gooth to the makynge of this sauce. The fyrst is sage, wherwith we maye make sause for a goose roste or sodde. For cõmonly a goose or a pygge rosted is stopped with sage, to dryue vp the hunydites and clammynes of them, and also bycause the flesshe shulde smell somewhat therof, but yet after it is rosted, the sage wolde be caste awaye and not eaten. Lyke wyse of saage vplandysshe folke make a sauce to eate with a goose: for they stampe sage and garlyke together, that the sage maye abate somwhat of the garlykes sauour.

To make a commõ sauce.

The second thinge is, salte with wyne, and this sauce is for ryche and noble men. For whan they wante musterte, or verieuse, they put wyne in a saucer, and myngle it with a lyttell saulte. The thyrd thing is peper, a sauce for vplandysh folkes. for they myngle peper with beanes and peason. Lyke wyse of tosted breadde, with ale or wyne, and with peper they make a blacke sauce, as it were pappe, that is called pepper, and that they caste vpon theyr meate, flesshe, and fysshe. The fourth is garlyke, wherof the vplandysshe people make a sauce, for they myngle softe chese and mylke, and stampe garlyke together, and so they eate it with theyr meate, whether it be rosted or sodde, salte or fresshe, & with harde egges. The .v. thing is persly, of parsly leaues stamped with verieuse or whyte wyne, is made a grene sauce to eate with rosted meate. And here is to be noted, that sauce or sauces varye after the seasons of the yere. For in hotte seasons, it muste be made of colde thynges, or of stuffe of lyttell heate, and in colde seasons contrarye wyse. Therfore sōmer sauce shulde be verieuse, eysell, or vyneger, the iuce of lemmons, or of pommegarnades, with rose water, and suche lyke. And other whyle in sauces made in sommer, one may putte a lyttell pellitorie and persly, to attempre the coldenes of the forsayde thynges. But the mattier of the cōpetent sauces in wynter is musterte, carloke, gynger, pepper, cynomum, ge-

lofers

lokers, garlyke, sage, myntes, pelytorye, and persly, wyne, water of flesshe, vinegre not to stronge, but verye nere to the nature of wyne. And in meane seasons, ỹ sauces shulde be mean, neyther to hotte nor to colde. Secondlye sauces differ by reason of the meates for whiche they be made: for one mete will haue one sauce, an other meate an other sauce: as lordes cokes knowe. Sauce for mutto, veale, a kydde is grene sauce, made in sōmer with vynegar or verieuse, with a fewe spices, and without garlyke, otherwhyle with persly, whyte gynger, and tosted breadde with vyneger. In wynter the same sauces be made with many spyces, and a lyttell quantite of garlyke, and of the best wyne, and with a lyttell verieuse, or with musterte. Sauce for rosted befe is made with pepper, tosted breadde, broth of flesshe & grapes. And the same sauce is good in winter to eate with porke. Also porke in sōmer may be eaten with vyneger and persly at the begynnynge of dyner. But in case that the forsaid meates be baked, and specially befe and porke, and in winter, than serue in a whyte oynon, and a smal quantite of swete spice beaten in pouder. But in sommer serue it in without oynions, and with verieuse, or els with a fewe small oynions. And if the pastes be made of more tendre flesshe & lyghter of digestion, than serue no oynions in therwith: but in sommer almon mylke with verieuse, and a lyttell blanche pouder: And at the laste

last ye may put therto, an egge broken with ver-
ieuse. But in winter in the stede of verieuse take
Dyuers good sau-ces for cō dri meatis wyne, and more spyce. With rosted rabbettes and chekyns, sauce made with cynomume, crūmes of breadde, and with verieuse in sommer season is holsome, and in wynter with wyne. For rosted porke in wynter take of the dripping tempered with good wyne and oynyons: and in sommer take the grene sauce aboue named. For rosted fesantes, pygyons, and turtyls, take none other sauce but salte. For boylde capons and cockes, take of the same broth with a lyttell blanche pouder. And namely in wynter if they be boyled with sage, Isope, and persly, this is good sauce: and in sommer, the brothe of the capon, and a lyttell vergis myngled together is a holsome sauce. For fatte capons and hennes baked, serue in none other sauce, but a small quantite of blanche pouder: and at the ende the aboue named grene sauce in sommer, and in wynter good wyne. But fyshe the grosser it is, the harder of digestion, the more superfluous, and moister of nature, the more it nedeth hotte sauces and sharpe: and the same rule is lyke wyse true in all maner of flesshe.

¶Si fore uis sanus ablue sæpe manus
Lotio post mensam tibi confert munera bina
Mundificat palmas, et lumina reddat acuta.

Here the auctour teacheth. ii. holsome thynges ¶ come by washynge of our handes after meate.

¶The

The fyrste is, the palme of our handes are mundified. The. ii. is, our syghte is sharped therby, and that is specially by accydens: for the handes be the instrumentes to clense the eyes: and it is ryght holsome for them to be mundified: wherof we haue spoken before at Lumina mane manus.

Panis non calidus, nec sit nimis inueteratus, 14
Sed fermentatus, oculatus, sit coctus,
Modice salitus, frugibus ualidis sit electus
Non comedas crustam, coleram quia gignit adustam.
Panis salsatus, fermentatus, bene coctus,
Purus sit sanus, qui non ita sit tibi uanus.

In this texte. ii. thynges are touched or remembred concernynge the choyce of bread. The fyrst is heate. For bread ought not to be eaten hotte. Hotte bread as Auicen sayth, is not conuenient for mans nature: and bread that comethe hotte from the ouen is vnholsome. The reason is, by cause it stoppethe moche. And agayne after he sayethe: That hotte breadde causeth thyrstynes, by reason that it is hotte: and it swymmethe in the stomake, by reason of his vapourous hummidite: and is of quicke dygestyon, and descendeth slowely downe. And all thoughe that hotte breadde in the regiment of helthe be vnholsome to eate: yet the smell therof is ryghte holsome: for it relieueth one in a sowne: and it is possible, that some folkes maye lyue by the smell of newe breadde. The. ii. thynge is, we oughte not to eate breadde that is very stale, or mouldye: for

Aui. ii. cap. de pane.

Eatyng of hot bread

suche breadde is vnholsome for the norishement of mans nature: for it dryeth the body, and engendrethe melancolye humours: wherupon it folowethe, that bread shulde not be to newe nor to stale, but a daye olde. Farther this text declareth. v. propretes of good breadde. The fyrste is, hit must be well leuende, as Galen saythe: The best breadde of digestyon, is it that is very wel leuend, and baked in an ouen that is heated with moderate fyre. And agayne he saythe: Unleuende bread is holsome for no bodye. And after the mynde of Auicen, Breadde made with lyttell leuen nourysheth moche, but the norishemente therof is a stopper, excepte they eate it, that labour moche. The. ii. thynge is, that bread ought to be lyghte, for therby it is knowen, that the clammynes therof is goone. yet neuer the lesse this breade, after the mynde of Auicen, is a swefte entrer, and of lesse and worse norishement, as bread that is made of moche branne. The. iii. thynge is, that breadde oughte to be well baked: for bread that is yll baked, is of yll digestion, and engendreth grefe in the stomake. And Auicen sayth: That breadde yll baked norysheth very moche, but the nourishement causethe opilatious, excepte they labour moche that eate it And bread baked on a stone or in a panne is of the same fashyon: for it is neuer wel baked within. The. iiii. thynge is, that breadde oughte to be temperately salted. For breadde ouer swete

Ga. i. alimẽtorum ca. ii. V. propretes of good breadde.

Aui. ii. can. ca. de pane.

is a

is a stopper, and breadde ouer salte is a dryer. But breadde moderately salted nourisheth best, so that it haue the other condicions. The. v. thynge is, that breade shulde be made of the best grayne: that is to say of the best wheate. Wher ouer the auctour in this terte warneth vs to beware of crustes eatinge, for they engendre adust coler or meloncolye humours, by reason that they be burned and drye: and therfore great estates, the whiche be colerike of nature, cause the crustes aboue and benethe to be chypped away. wherfore the pithe or the crūme shuld be chosen, the whiche is of a greatter nourishemente than the cruste. yet not withstandynge the crustes are holsome for them that be holle, & haue theyr stomake moyste, and desyre to be leane, but they muste eate them after they haue dyned. For they enforce the meate to discend downe, and comfort the mouthe of the stomake. Farther in the two last verses is shewed, that good breadde oughte to haue these. v. conditions, that is to saye, it muste be well salted, leuened, well baked, made of good clene corne that is rype gethered, bonde vp in sheffe, and housed in due season. And here is to be noted, that if one desyre to nourishe his bodye, he muste haue his breadde made of pure flower, the branne cleane taken out, and he ỹ desyreth to be lener, must leue some branne therin. For branne nourisheth but lyttel, & vnloseth the bealye, and flower dothe contrarye wyse.

15 Est caro porcina sine uino peior ouina.
Si tribuis uina, tunc est cibus medicina.

Here in this texte the auctour compareth porke with mutton. If porke be eaten without wyne it is not so holsome as mutton, but if porke be eaten with wyne, it nourysheth beste, and is medycinable, for it moysteth moche. And this is to be vnderstande specially of rosted pygges & brawne well dyght. And here is to be noted, ꝑ porke salted or dryed in the smoke, suche as men of the countrey vse, called bakon, is in no maner wyse so holsome as mutton, whether it be eaten with wyne or no, but it is vnderstonde by rosted porke, or pygge, or brawne, as is before sayd.

Illia porcorum bona sunt, mala sunt reliquorum.

Here the auctour sayth, that hogge tripes be better than of other beastes. The reason is, bycause we eate fewe entrayles, excepte they be full of bloud, & of very fatte beastes, as hogges be. Nowe onely hogges bloudde, through the similitude of complexion to mans nature, is bludde of whiche the bowelles be fylled. And lyke wyse hogges be soner fatte than any other beastes. Therfore we eate rather the tripes and chytterlynges of an hogge than of other beastes.

15 Impedit urinam mustum, soluit cito uentrem.
Epatis infraxim splenis, generat lapidemq;.

Here the auctour shewethe. v. inconueniences, that brede of drynkynge of newe wyne or must. The fyrst is, that must lettethe the vryne: and this

this may be vnderstande two wayes. Fyrste by reason that muste is thycke and grosse, it myngleth with the dregges, and so stoppethe the lyuer and the raynes, so that the vrine canne not esely haue course. Secondly, it letteth the vrine to haue dewe cours, as reynnyshe muste dothe, and certayne other subtyle wynes lyke wyse. For there is some reynnyshe muste, of the which the lyes are mordicant or bytynge: and while it runneth in to the bladder, the erthy lyes therof do byte and pryncke the bladder, and constrayne one to pisse contrary to the due order and maner that he was wont to do. The seconde is, it loseth the bealye, by reason that it scoureth the entrayles, and through sharpenes of the lyes, it pricketh the guttes, and causeth the ordures to auoyde out: fyrste by reason that the lyes be mordycatyue, Secondly through ventositie, whiche suche wyne causeth, And thyrdely by reason ỹ it maketh the guttes slyppy, by waye of vndigestiblenes & grefe of the stomak, wherfore ỹ stomak leuseth & openeth the wayes, that were shutte. The third inconuenience is, the muste hurteth the good cõplexion of the lyuer: For it stoppeth the lyuer throughh mochе mynglyng of the lyes: & causethe a disease in the liuer called Dissenteria, throughe swellynge, wherby ỹ lyuer is enfebled. Thus saythe Auicen. And thus it engendrethe an yll colour, and yll dyseases of the lyuer, that is to saye spyces of the dropsy. The. iiii. incõue-

Aui. iii. i. c. 9. de regimine aque et vini.

nience is, that must hurteth the splene and the disposition therof, throughe the same cause that it dothe the lyuer, for it stoppeth the splene, and so causeth it to be harde. The. v. hurte is, that must engendreth the stone: and specially that is in the reynes, whiche is rouddye, and lyghtlye frangible, by reason of opilation, that it causeth through the grosse substaunce therof. And this is certaine, if the muste be of very swete wynes, whose lyes be nothynge bytynge or sharpe. For must that hath sharpe and bytinge lies, preserueth a man from the stone, for it maketh one to pysse often: lyke as some renysche muste doth, ỹ causeth sand or grauell to be seue in the brine: the whiche doth ofte ꝓuoke one to make water: whiche ofte makynge of water, washeth awaye the small grauel, that cleueth to a mans raines, and so he auoydeth it.

¶ Potus aquæ sumptus, sit edenti ualde nociuus
Infrigidat stomachū, cibum nititur fore crudum.

Hurtes that come by drikking of water.

Here are declared two hurtes, that come by drinkynge of water. The fyrste is, drinkynge of water hurteth ones stomake that eatethe: by reason that water cooleth and leuseth the stomake, and specially it distroyethe the appetite. The. ii. hurte is, drynkynge of water with meate letteth digestyon, for it maketh the meate that is than eaten to be rawishe, after the mynde of Auicen. For as Auicen saythe, moche water shulde not be dronke after meate. For it deuydeth the stomake

Auic. iii. 1. c. 4. de regimi. cius quod comeditur.

make and the meate, and causeth it to swymme in the stomake. And he saith: that whan nature doth digeste meate, and that sufficient quantite of water be mynguled therwith, than if we drinke moze water after that, it letteth very moche the digestion that was begonne. And agayne Auicen sayth: that drynkynge of water shulde be eschewed, excepte it be to helpe the meate downe, whan it sticketh oz discendethe slowelye. But with meate water shuld neuer be taken oz vsed. Auerrois in his cõment sheweth the reason, and sayth: To drynke water vpon meate, maketh the stomake colde oz it be thzoughe hotte: and maketh the meate rawysche, and also it causeth the meate to swymme in the stomake: and wyll nat let it sticke fast there as it shuld cõuenently digest. The operatiõ of the stomake is, to make a good myxyon of thynges resceyued there in, and to digeste them well. That done there folowethe an ordinarie, and a naturall separation of pure and vnpure thynges. And as a great quãtite of water put in a potte slacketh the suthinge of the meate therin: so lyke wyse it chanceth in the stomake, by drynkynge of moche water. But to drynke a lyttell quantite of colde water with our meate, before it descende downe in to the stomake, is not forbyddẽ but alowable, specially if one be very thyrsty: for a lyttell quãtite of colde water, taken after the forsayde maner, easethe the stomake, and quencheth the thyrste.

Auicen. ca. de regimine aque et vini.

Auicen. ti. can. tract. 1. cap. iiii.

The

The coldnes of the water enforsethe the heate of mans body to descende to the very bottum of the stomake, and so fortifieth the digestiō therof. Thus sayth the Auicen. But wytteth well, that thoughe water be more conuenient to quenche thyrste than wyne: yet wyne for a mans helth is more holsome than water. And thoughe water vniuersally quenche thyrste better than wyne, bycause it is colde and moyste, yet to make naturall and good commyxion of meates, and to conueye them to ẏ extreme parties of mās body, wyne is better than water. For wyne thrroughe his subtile substance and operation, mynglethe it selfe better with the meate, than water dothe: and nature deliteth more in wyne than in water: therfore the membres drawe wyne more sooner vnto them, mynglynge it with the meate. This myxynge in this maner is as a boylynge or sethyng of thynges together: which is greatlye holpe by the heate of the wyne: but the coldenes of the water letteth it. So than it appereth, that wyne in mynglynge with meate, and dilatynge of the same, is better than water. For wine, by reason that it is subtile of substāce & of a vertuous hete, it is a meruelous percer. And so it foloweth, that wyne dilateth or spreadethe more than water, wherin is no vertuous heate, nor substance of ayer nor fyre. Farther, water is not so holsome drynke as wyne is: for water hyndreth the nourysement of the body:

by

by reason that it nourysheth very lyttell or nothynge at all: So that the more watrysshe that the meate is, the lesse it norysheth. Therfore it is very holsome to drynke wyne with our meate, For wyne is a great and a speciall norysshement and restoratyue, and nourysheth swyftely, as it is aforesayde. Farther ye shal vnderstonde, that to drynke water with meate, is not onely hurtefull, but also in many other cases, which are declared of Auice. Fyrst it is vnholsome for a man to drynke fastynge, for it perceth in to the bodye by all the principall membres therof, and it distroyeth the naturall heate. This is of trouthe, if one that is truely fastynge drynke it. But yf a dronken man drynke it fastynge, it dothe not hurte hym: for a dronkerde fastynge is not vterly fastynge, his stomake is not vacande, but somwhat remayneth of the other dayes ingurgynge. And the drynkynge of water in the mornynge dooth washe the stomake, and represseth the vapours and fumes, and disposeth it to receyue newe sustinance. The.ii. hurte is to drynke water after great labour and trauayle: and lyke wyse after the fleshelye acte, betwene man and woman, for than the pores of the body be very open, wherby the water entrethe in to the bottum of the membres, and mortifieth the natural heate. whiche heate also after the flesshelye acte is weaked. The.iii. inconuenience is, to drynke water after baynynge, specyally yf one bayne

Auic. ii. i. ca. de regi. aque et vini

hym fastynge: for than the cundytes and passages of the body be very open: wherfore the water entrynge in to them hurteth moche, as is afore sayde. And Auycen saythe: That it is to be feared, least drynkynge of water fastynge, after baynynge, and after carnall copulation, shulde corrupte the complection, and brede the dropsy. Fourthely it is hurtfull to drynke colde water to quenche feyned thyrste, in the nyghte, as it chanceth to surfetters and dronkerdes. For by drynkynge of colde water, the resolution and digestion of salte humours is prohibited. But in case that one be so excedynge thyrstye, that neyther the coldenes of brethynge, nor washynge of his mouth with colde water canne suffice, than let hym drynke colde water, out of a cuppe that hath a narowe mouth, or elles syppyng, that the water may more slowely come vnto the brimme of the stomake, for soo it shall beste quenche his thyrste, and lesse therof shal be dronke, and than it shall not vtterly distroye digestion. Fyftely it is generally yl for holle folkes to drinke moch colde water, for it quencheth naturall heate, it greueth the breaste, and marreth the appetite of the stomake, & is very hurteful to all the senowy membres. yet neuer the lesse water that is temperately colde, doth somtyme per accidence, stere one to haue an appetite, and maketh the stomak stronge, in helpynge, openynge, and clensynge the wayes therof.

Au. 6. quarti suma. 2. ca. vltimo.

Sunt

¶ Sunt nutratiue multum carnes uituline. 16

Here the auctour saith, that beale noyisheth very moche. And this Auicen affyrmethe, sayenge, that meate that conserueth helthe must be suche as the flesshe is. For they are of lyke nature, and very apte to be conuerted in to bloud: and specially kydde, yonge suckynge calues, and yerelynge lammes. And Galen saythe, that rosted beale of. bi. or. viii. wekes olde, is more holsome than mutton, and it is soone digested, and norysshethe very moche. And of these flesshes we haue spoken before.

Galen. iii. alimen. The beste Veale.

¶ Sunt bona gallina, capo, turtur, sturna columba.
Quiscula uel merula, phasianus, ethigoneta.
Perdix, frigellus, orex, tremulus, amarellus.

Here the auctour sheweth what wylde foule are most holsome to eate, to nourysshe mans nature. The nombre of them is. xiiii. The fyrste is an henne: the whiche is very holsome to eate. For Haly, Auenzoarte, and Yesue say, that the best flesshe of poultrye is an henne, that neuer layed, and of a cocke, that neuer trad henne. For they without superfluite are sone turned in to bloud, they're propre te is to tempre mans complexion: and they're brothe is the best medicine that can be for lepers. And Galen saythe, that the flesshe of yonge poullettes augmenteth intellection, & cleareth ỹ voice, and encreseth the sede of generatiõ. The. ii. is a capon, the flesshe wherof Consiliator nombreth amonge the moste holsome flesshes.

The beste foules to eate.

Gal. ii. can. ca. de gallinis & gallo.

Consiliator xviii. quest.

And these fleshes with the other afore sayde, the stamake of his properte doth digeste. The .iii. is a turtylle, whiche also nourysshethe well, and engendreth good bloud. Wherof Auicen sayth. There is no foules flesshe better than a turtylles or a hennes, nor more subtyle. But yet they nourysshe not soo moche as the pertryche. The .iiii. after the opinion of some is a stare. This byrde shuld be eatē yonge. Some other call this foule Starna, the whiche Rasis prayseth aboue all other foules, sayenge: A sterlynges flesshe is lyghtest of all other foules, & holsome for them that wyll kepe a sklender dyete, and by this maye be vnderstande a greater foule, as a greye goose, wherof the flesshe is ryghte commendable, and specyallye whan it is yonge. And on this wyse Almans. vnderstandeth, preferrynge this flesshe before other. Or elles by a stare maye be vnderstāde certeyne smal pertriches: wherof Moyses semeth to vnderstande, where he saythe to the Jewes: Lyke wyse stares are vnholsome for our kynge, for they constreyne and indurate ỹ bealy. And this properte some ascribe vnto pertriches. For theyr flesshe, as Rasis sayth, dothe bynde the bealye. The .v. is a doue, wherof the flesshe is colerycke. Which, as Rasis sayth, is excedynge hotte: the whiche engendreth blouddе feruently hotte, and lyghtelye engendreth the ague. And therfore pygyons be better baked with sower grapes, than rosted. For by the sower grapes, the

Aui. ii. can. ca. de carne

Rasis. iii. alm.

the heate, engendred in the bloudde, is alayde. And the yonge pygyons, redy to flee, be the most holsome to eate, for suche be of lyght dygestyon and of better humour. For the yonge pygyons, not able to flee, are superfluously hotte, and moyst: wherby they engēdre grosse humours, as Auicen sayth. But olde pygyons, for they ouer great heate, drought, and difficulte of digestiō, are to be eschewed. And lyke wyse olde turtyls, The. vi. is a quayle. Some doctours saye, that a quayle is of lyght substance, and engendreth good bloud: & is very holsome for hole folkes. But after the mynde of Isaac, quailes are worse than any other wylde foules, nor they are not to be preysed, neyther for they nourishemente nor for digestion. For through eatyng of their flesshe, the crampe is to be feared, as Auicen sayth. And he sayth, the reason is in the substaunce of they flesshe, that they engendre the crampe. And for this cause frēche men bake & eate quayles with softe butterye chese, yet by the quayle may be vnderstande an other byrd, a lyttel more than the forsayde pertriche, of the same colour, with redde fete and bylle, of a delicious sauour. And on this wyse Rasis taketh a quayle, whan he preferreth the flesshe therof aboue the flesshe of a stare, and all other foules. The. vii. is an osell: whiche lyke wyse shulde be eaten yonge. The. viii. is a phesande: whiche of all physitions is nombred for one of the beaste flesches. For

Aui. ii. can. capi. de columbis.

Aui. ii. can. ca. de cor.

flesche of that foule is moofte holsome for mans nature; and it is meate for princes and greate estates. Consiliator saythe, that the wylde fesant is best both for helth and strength. And also peraduenture vnyuersallye, for as moche as they be very lyke vnto hennes, and welnere of the same shappe. And they be dryer of ayer and of fedyng, and larger of exercyse. The. ix. is a wodcocke, the flesche of this byrde is specially holsome.

Aul.ii. can. capi. de cubigine.

The.x. is a partryche, whose flesche, as Auicen saythe, is subtyle, and a great fatter, it scoureth awaye the dropsye, and comforteth the stomake, and also augmenteth carnall lust. yet neuer the lesse it is a bynder. And this flesshe Galen preferreth aboue all other. And it is sayde, that customable eatynge of this flesche, comforteth the memorye. The. xi. is a ruddocke, called robyn red breast, it eateth grapes, and fleeth swyftely, as a stare dothe, but it nourisheth better than a stare dothe, and they haunte moche about the vines, and they be dronke by eatyng of grapes. & they be best i season to eate about al Halomas. The. xii. is Orex, whiche as some saye is a fesant henne, and as some saye a more henne: whether it be a phesant henne or a more henne, the flesche is of good nourysshement. The. xiii. is a byrde called Tremulus, whiche byrde commonlye abydethe nere the see coofte, and is lesse in quantite than a henne, & russet of colour, it cryeth lowde, & fleeth swyftely, and whan it plumeth vpon the

Gal. iii. alimentorum cap. xvii. et xviii. de ingesto. ca. ii.

erthe

erthe ẏ tayle waggeth styl, & therfore it is called Tremulus, and vppon the heed thereof growethe lõge fethers. It is not the same vyde the whiche is vulgarly called a wagge tayle. The.xiiii. and laste, is Amarellus, whiche also is a water foule, lyke vnto a ducke, but it is lesse. And to speake generallye, amonge foules to eate, they be best preysed, that be swyfter in flyghte. And as the flesshe of the foresayd foules are of a commendable nourishement, and of easy digestyon: so lyke wyse the flesshe of some foules is of a dyscommendable nourishement, and harde to dygeste, and of vnegall complexion, as the flesshe of geese, pecockes, and malardes, and vnyuersally of all foules that haue longe neckes, longe vylles, and lyue vpon the water. And so is the flesshe of sparowes, whiche are excedynge hotte, and vntemperate, and sterethe to vodely luste. But touchynge the election of foules flesshe, ye shall vnderstand, that theyr naturall norishyng muste be considered, that is whether they be restoratyue, lyght of digestion, lyght of substance, or of subtile operation, and so after their dyuers propertes to preyse them. Wherfore Galen beholdyng the easy alteration and subtiltie of pertriches flesshe, preferreth them. But Rasis with Jsaac, consyderyng the subtyltie and lyghtenes of the stare, preyseth that beste. Jsaac also after the diuers intẽtions of wylde foules flesshe preyseth diuers. Auicen cõmendeth the turtyls flesshe

aboue

17 aboue other, eyther hauynge respecte to the pro-
pzete, wherby it strengthethe and comfortethe
a mans vnderstondynge, or els in the countre of
Araby, where Auycen was borne, turtylles are
better than in other countreys. Farther witteth
well, that the flesshe of foules is more holsome,
than of .iiii. legged beastes, for them that foraske
labour, and gyue them to study and contempla-
tion, for it is sooner digested, as Galen sayth:
Galen. iii. alimen. yet this flesshe of foules is soner digested than of
beastes, and specially of pertriches, whiche en-
gendreth clene and pure bloudde, that is dispo-
sed to augment and to sharpe the operations of
the brayne, the whiche is mans vnderstandyng,
cogitation, and memorye.

17 ¶ Si pisces molles sunt, magno corpore tolle.
Si pisces duri, parui sunt plus ualituri.

This texte teacheth vs. ii. knowleges touching
the choyce of fysshe. For eyther fysshe is harde or
softe: if it be softe, than the elder is the better.
The reason is, for softenes cometh of humidite,
the whiche is more digested in olde fysshe than in
yonge: & so whan suche fysshes be yonge, they en-
gendre moch more fleume thã whan they be olde.
And so it appereth, that an olde yele is holsomer
than a yonge, as some saye. But yf suche fysshe
be harde, than it is holsomer yonge, that is to
say, it is soner digested, as pykes & perches be.
Iuie. ii. ca. de piscibus For the hardnes resysteth digestion. For Auicen
sayth. Of hardefysshes take the smallest: and of

softe

ſofte fyſhes, chooſe the greatteſt.

Lucius et parca, ſaxaulus, et albica, teuca.
Gurnus, plagicia, cum carpa, galbio, truca.

Here are reherſed .x. ſoztes of fiſhes that be very holſome foz mans body. The fyzſt is a pike called the tyzanne of fyſhes. Foz he not only deuoureth fyſhes of other kynde, but alſo of his owne kynde. On whome theſe verſes were made.

Lucius eſt piſcis rex et tyrannus aquarum.
A quo non differt Lucius iſte parum.

The fyſhe of a pyke is harde, & a pyke is ſwyfte in ſwymmynge. The. ii. is a perche dyzriued of this verbe parco, parcis, to fozbeare oz to ſpare, by a cleane contrarye ſence, foz a perche ſpareth no fyſhe, but woundeth other fyſhes with his fynnes on his backe, noz a pyke dare not venture vpon a perche, but as Albertus ſayth, there is a naturall amite betwene the perche and the pike. Foz if the pyke be ones hurte of an other fyſhe. he is healed with greate difficulte. And whan he is hurte, he goth vnto the perche, the whiche ſeinge him hurte, toucheth & ſucketh his woūd, and ſo the pike is healed againe. And the perche is lyke wyſe an harde fyſhe. The thyzde is a ſee fyſhe called a ſole, which is a ſpecial good fiſhe. The. iiii. is a whytynge. The fyfte is a tenche, whiche is a freſhe water fyſhe, and the ſkynne therof is ſlypperye and ſlympe, and ſome what blacke, and the meate therof is harde. Whan ſo euer one wyll dzeſſe a pyke, a perche, oz a tenche,

he muste take the skynne awaye. The. vi. is Gurnus, whiche is a see fyshe. This fysshe is as great in quantite, as halfe a mannes myddelle fynger, the which is eatē with ẏ hecd & fynnes. The. vii. is a playce. The. viii. is a carpe, a freshe water fysshe, the whiche is moche slymye: but great estates haue them sodde in wyne, and so the slymynesse is done awaye. The. ix. is a rochette, a see fysshe, and it is a fysshe of harde meate & holsome; Some other textes haue gouio that is a goyen, whiche is a very holsome fysshe. The. x. is a troute, the whiche in eatynge is lyke samon, and yet it is no samon, it is longe and not grosse, it is taken in great ryuers, and wyll suffre it selfe to be rubbed & clawed, beynge in ẏ water, & so it is taken, & therof pastyes be made with spyces, and it is a ryghte deynte fysshe. And touchynge the choyse of fysshe, ye shall fyrst vnderstande, that fysshe, if it be compared to flesshe, is of lesse nourishemente, and is lyghter of digestion, and the nourysshement therof is ful of fleumatike superfluities, colde and moyste, and they be hardly dygested, and abyde longe in the stomacke. And by reason that the stomacke laboreth in the digestynge of theym, and that other whyle they be corrupted in the stomacke, they receyue a certayne putrifien qualitie, & engendre thyrstynes. And surely the nourysshement of holsome flesshe is better than of fysshe. Secondlye wytteth well, that see fysshe is better in the

regimēt

regiment of helthe, than other of the same sorte that is taken in fresshe water. For theyr norisshement is not so superfluous, and is more nere to the nature of flesshe. But bycause see fysshe is harder than other of the same sorte, that is taken i fresshe water: therfore it is of a more difficultie in digestion, and of a more pure nourysshement. yet notwithstandynge, fresshe water fysshe is holsomer for sycke folkes, by reason of theyr feble digestyon. Thyrdely, fysshe as well of salte water as fresshe, shulde be chosen, the whiche whan it is dressed is whyte and not clãmy, ẏ is bryttell, & not very grosse, it muste haue a good sauour, that doth not soone putrifie, and a good colour, nor it may not be bredde in lakes or pondes, nor in fylthye places, nor in water, wherin groweth yll wedes. And they ought not to be to olde nor to yonge, they shulde be swyfte of mouyng, and of smalle clammyshenes. And if it be see fysshe, we must chose suche as is takẽ in ryuers a good way from the see, and suche as haue the other forsayde conditions. And the more skalye that fysshe is, the better it is: and it is lyke wyse vnderstande by the fynnes. For many fynnes and skales, betoken the purenes of ẏ fysshes substãce. Also amonge the see fysshe, they be the beste that be bred in the depest water, the whiche ebbeth & floowethe. And therfore the fysshe that is taken in the north see, that is more surginge, and more tempestuous, and more swyfte in ebbynge and

Cõdicyõs of good fysshe.

flowynge, is better than the fyshe that is taken in the deed or the south see. And ye shal lyke wise vnderstande of freshe water fishe. For fishe bred in depe water, is better than other of the same sorte bredde in shalowe waters, & lytel broukes. And by this may sufficiently be knowen, whiche fyshe shulde be chosen, and whiche shulde not. For beastial fyshe, as the see swyne, doggefishe, and dolphyn are vnholsome in the regimente of helth. For they be harde of digestion, and of superfluous humours. Nor in the meate of the forsayd fyshes, the aboue nombred conditions appere not, as whitenes, subtiltie, & suche other. And if those fyshes and suche lyke chaunce to be eaten, they shulde not be sodde as soone as they be taken, but they shulde be kepte a fewe dayes after: tyll tyme the meate of them mollyfie, and ware tender, without corruptynge of theyr substance. And also the forsayd fishes be better a lit tell corned with salte than freshe, or vtterly salt. And among all see fyshe, the forsayd condicions consydered, the rochet and gurnarde seme to be most holsome. For theyr meate and substance is mooste pure, and nexte to them is a playce and a sole. But ỹ meate of those two is more clãmye, lesse frangible, lesse whyte, more grosse, and lesse subtyle: Nor the sauour or smell is not so delicyous, and perchance the whytinge is more cõmendable than the rochet. It is not so grosse and clammy, as a playce and a sole, & the meate therof

therof is frangyble inoughe, but the relesshe, smelle, colour, purenes of substance, and mobylyte consydered, it is not soo good as a'rochet and gurnard: And lyke wyse ye shal vnderstand of hearynge: and the fyshe called morua, beynge yonge inough, draweth nere the forefayd fyshes in goodnes, so that it haue the aboue sayde condicions: yet it is grosser and more clammy than the foresayde fyshes. But salmon, tourbut, and mackerelle, be not so good: For they be moche grosser, more clammy, harder of digestion, and fuller of superfluite. Therfore they be only holsome for labourers and yonge folkes of stronge complection: and theyr clāmynes, grossenes, and coldenes, may be takē away with certein sauces: Amonge freshe water fyshe (the foresayd condytions consydered) the perche and pycke are the best, so that they be fatte: and nexte to them are the vendosies, and than lopsters. And thoughe the perche be more skalye than the afore sayde fyshes, yet the meate therof is as whyte, frangyble, and subtyle, as the pyke and carpe: and it is ofte founde in 'pondes. And vniuersallye, the best freshe water fyshe of the same sorte, is it that is taken in water that is stonye in the bottum, rounnynge northe warde, depe, and laborynge moche, where vnto rounneth no vrdeurs of cytes: and wherin no wedes growe. Creueces both of the see and ryuers, are moche nutratiue, nor they do nat lyghtly corrupt ẏ stomake:

but they be harde of digestion. Farther more note, that freshe fysshe doth moyste the body, and encreace mylke and sede of generation: and is very holsome for colerike folkes. And after gret trauayle or moche labour, we shoulde not eate fysshe, for than it sone corrupteth in the stomake. And they that haue a weake stomake, or full of yl humours, ought to be ware of eatyng of fisshe. More ouer, grosse fisshe, corned with a lyttel salt, is better than freshe fysshe. And fisshe of longe tyme saltynge is vnholsome. And fysshe & flesshe together shuld not be eaten: nor fysshe and white meates: nor fisshe shulde not be eaten after other meates. Also fysshe a lyttell salted, and in smalle quantite taken, is holsome: it sterethe vp the appetyte, and fortyfyethe it, if one haue an appetite therto.

Eatyng of fisshe good and badde

¶ Vocibus anguille praue sunt, si comedantur.
Qui phisicam non ignorant hæc testificantur.
Caseus anguilla nimis obsunt si comedantur.
Ni tu sepe bibas, et rebibendo bibas.

mors est cibus ille vel illa

The auctour sayth here, that the yele is an vnholsome fysshe, and specially it hurteth ỹ voyce. And this he prouethe by the sayenge of physytions, and studentes of naturall philosophye. The reason is, bycause an yele is a slimye fysshe, clammye, and specyally a stopper: and it wanteth moch of the conditions of good fisshe before spoken. And this that is sayde by an yele, maye be vnderstande of lampreys: all thoughe lampreys

eys be a lyttell holsomer than yeles, and lesse
operdouse, for that they be not so clammy and
o grosse as yeles be. And thoughe these fysches
e delycyous in taste, yet they be very perillous:
for theyr generation in the water, is lyke the
eneration of serpentes on the erthe. wherfore
is to be dowted leste they be venomous, and
herfore the heedes and tayles, in whiche the ve-
ome is wonte to be, and lyke wyse the stynge
ithin, shuld in no wyse be eaten. Also it is good
o plunge theym alyue in good wyne, to take a-
ay theyr clammynes, and lette theym lye stylle
herin tylle they be deed, and than lette them be
yghte with galentyne made of the best spyces,
s greate estates cokes are wont to do. yet it is
ood to parboyle them twyse before in wine and
ater: and that broth done away, to sethe them
rough, and to make galentyne for them, orels
o bake them, or frye them in grene sauce with
tronge spyces, and a lyttell good wyne in wyn-
er, and in sommer to dresse theym with a lyttell
yne, vericuse, and vineger, but he that can for-
eare these two fisshes doth best. Farther the tert
yth, that chese & yeles do hurte moche, if they
e eaten. and this is to be vnderstonde, if ye eate
reat quantitie therof. The cause of chese is be-
re shewed at Persica, poma. &c. And of yeles here
owe before. It foloweth in the terte, that if
ose thynges be taken with ofte drynkynge of
yne, theyr hurtefulnes is amended: and this

shuld

18 shulde not be vnderstond of subtile and percyng wine, nor of wine that is gyuen in way of drinke conductyue. for suche wyne shulde not be gyuen vpon meate, the whiche meate engendrethe yll humours, whan it is eaten: nor before, nor after it is digested, as Auicen saythe: For than suche wyne enduceth greate hurte, for it causeth yll humours that are engendred of that drynke, to entre in to the extreme parties of the bodye: which peraduēture were not able to entre without helpe and leadynge of the wyne. But this is to be vnderstande of stronge wyne, not greately percynge, ofte and in small quantite gyuen, to thentent to myxte the meate to gether: For such wyne dothe alaye the malyce of the meate, and comforthethe digestion, and directethe the fleumatike colde humours, wherfore it helpethe the digestion of chese and yeles, whiche are of yl digestion.

Auic. iii. i. ca. de regi. aque et vini

18 Inter prandendum sit sepe parumq; bibendum.
Si sumas ouum, molle sit atq; nouum.

Here the auctour toucheth, ii. thynges. The first is, that one at dyner and supper shulde eate well and drynke ofte and a lyttell at ones. And not to do as a brute beaste doth, that eateth his fylle of meate, and drynketh afterwarde. For the better the drynke is myngled with the meate, the soner the meate is mollyfyed, and the more capace of digestion. And here is to be noted, ꝑ there is. iii. maner of drynkynges. The fyrste is hit, that myn-

myngleth the meate to gether: The. ii. is it that dilateth. The. iii. is it, that quencheth thyrste. The fyrste that we spake of, is to be vnderstand of drynke myngled with our meate, though we be not thyrsty. Thus we ought to drynke euē as we haue eatē a lyttel. For except a better reason, I saye we maye not abyde tyll the meales ende, nor tyll we be a thyrste. And this maner of drynkynge is specially good for them that feede on meate that is actually drye: as appereth by sicke folkes, that eate drye breadde. But suche as be in good temprē, shoulde not drynke to quenche their thirst tyl the meales ende: for than cometh the true thirst, by reason that the meate is hotte and drie. It is not very reasonable, that thirst & hunger shulde assaile vs both together: for they are of contrary appetite. And thus one shoulde drynke after as the thyrst is, more or lesse. Drinkynge dilatyue is moost conueniente after the fyrste dygestion regularlye, and a lyttell before we take other meate. And this maner of drynkynge is holsome, whan the meates beforē takē be grosse in substaunce: Nor thus to drynke, we maye not tary tyll we be thyrstye. For this drynkynge prepareth the stomake to receyue other meate, and causethe the meate that is digested to departe frome the stomake to the lyuer: nor this drynkynge shulde not be in great quantite, to thende it maye be soone digested. For before it be digested, it goeth not vnto the lyuer. And

this is of trouth, excepte suche drynke dilatyue be water, in whiche one muste nat tarye tyll digestion before it come to the liuer. But regularlye conuenient drynke dilatyue or permyxtyue, ought to be wyne, ale, bere, syder, grey, or suche lyke, but wyne is best: Secondlye, the grosser, dryer, and colder the meate is, the stronger the drynke permyxtyue and dilatyue shoulde be. And contrarye wyse, the hotter, subtyler, and moyster the meate is, the weaker the drynke permyxtyue and dilatiue shulde be. And the more subtyle, hotte, and digestible the meate is, the weaker the drynke or wyne oughte to be. Wherfore one oughte to drynke stronger wyne with befe, then with chykens, and stronger wine with fyshe than with flesche. The. ii. doctrine is, that if we wyll eate an egge, hit muste be rere rostedde and newe. The cause thereof is before shewedde.

¶ Pisaq; laudare decreuimus ac reprobare.
Pellibus ablatis sunt bona pulsa satis,
Sunt inflatiua cum pellibus atq; nociua.

Here the auctour saythe, that peason some waye be holsome, and some waye vnholsome. They be holsome to eate whan the huskes be take away, for if they be eaten in the huskes, they enflate. And therfor it is not artificiall to eate theym in the huskes, for the nature of ȳ within and ȳ huskes disagre. The one laboreth to be losed and to go out: the other withstandeth, and byndeth, as

Isaac

Isaac sayth. Wherfore they cause roumblynge, gnawynge, and inflation in the bealy. And peasen doo nat this alonelye, but also all poulce, as beanes, chyches, chestons, and suche lyke. And specially suche as haue moche huske, as beanes and blacke ryce. Also the huske of them all norisheth worse than the pythe within. And here is to be noted, ỹ there is a maner of whyte rounde pesen: wherof the cod is very sinal and thynne: and one maye eate these peasen with the huske, more surely than other, al though it were better to hulle them. And all be it that the reason afore sayde is trewe touchynge all poulce, yet ye shall vnderstande, that the hulles of grene pulce is lesse, and lesse dyuersyte is betwene the huskes and the pithe within, and more easye to digeste: And therfore some say they be more holsome for folkes in helthe: but it is nat so, for grene pulce is of ryght greatte superfluitie and corruptyble substãce, wherfore they be lesse holsom for holle folkes. And note this for a treuth, that dry pulce if ỹ vtter huske be taken away, is more holsome thã grene: but grene is better than dry vnhulled Farther, the substance of all poulce is inflatyue and harde of digestion: and their yl norysheмẽt is vnholsome in the regiment of helthe: but the broth of them is holsome. For the broth maketh the bealye laxatyue, and maketh one pysse, and vnstoppeth the veynes. Wherefore it is holsome at such tymes as folkis vse grosse and opilatiue

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meates, as on fastynge dayes. For this broth or pottage conuenientlye made, is not so hurtefull as the substance: therin is no inflasyon, nor difficulte of norysshement or digestion. This broth is made on this wyse. The ryce or peasen muste be layde in warme water, and therin to be all to rubbed with ones handes a good whyle: and after in the forsayd water shuld be tempred all the nyght: & therin the nexte nighte folowynge to be boyled twyse or thrise, and than dyghte, and so reserued. And whan the houre of dyner drawethnere, to dresse it with cynomum and saffron, and a lyttell courtsy wyne put therto: and than boyle it ones, and so eate it at the begynnynge of dyner or soupper. And the broth or potage of ryce and of rounde whyte peason is very holsome and frendly to mans nature: and lyke wyse they substance.

Lac ethicis sanum, caprinum post camelinum.
Ac nutritiuum plus omnibus est asininum.
Plus nutritiuum, uaccinum sit et ouinum.
Si febriat caput et doleat, non est bene sanum.

19

To chose mylke.

Here the auctour teacheth vs certeyne lessons to chose mylke. Fyrst gootes mylke is holsome for them that be in a consumption, or be leane, or that haue a consumyng ague. And Auice sayth, that gootes mylke and asses mylke is good for them that be in a consumption. By reason that gootes mylke is temperate, & norysheth moche. And nexte to this is camelles milke. For that is subtyle

Aut. ii. can. ca. de lacte. & 1. 4. tract iii. capit. de remor. medic. humect ethicos.

subtyle, very wattrysche, and moyst, and by reason that it is verye moyste, it nourysshethe but lyttell: and therfore it is not so holsome for them as gootes mylke is: yet this camelles mylke, newelye after folynge, is holsome for them that haue the dropsye, and for theym that haue any dysease in the lyuer: for it reuiueth the lyuer, as Auicen saythe. Secondlye he saythe, that asses mylke is moste holsome for dryye folkes in a consumption. This is of trouth, if ye wyll compare asses mylke, with mylke of other brute beastes: for it enclyneth to coldenes and humyditie, and is subtyle and sooner entreth, and more slowely conieleth, thanne the mylke of any other brute beaste, as Galen saythe. The same saythe Auicen, and that after womans mylke, there is none to asses mylke. And he saythe, if any helpe the feuer ethycke, it is asses mylke: yet to compare asses mylke with womans mylke, it is not soo holsome. For womans mylke taken by suckyng, is moste holsome, as Auicen saythe. By reason that womans mylke is colde, moyste, and more lyke to mans nature, it entreth more swyftely, and is digested more sooner, & norysheth better. And this mylke to be gyuen to them that be in a consumption, shulde be mylked as nere the pacientes beddes side as is possible, and forth with to mynystre it vnto hym, lest the ayer corrupt it. And here is to be noted, that in some casis, sower or butter mylke is better for folkes in a cōsump-

Aut. ii. can. ca. de lacte.

Galen. vi. de ingenio, cap. vii.

Auicen. i. quar. loco prealleg.

tion than womans mylke or asses. Fyrste whan by this feuer ethicke, they be caste in a laske. The. ii. is whã they suspecte coagulation of the milke in the stomake, either by vehement heate of the feuer, or els bycause the stomake of it selfe is colerycke, the milke shoulde tourne to coler. The .iii. is, whan the ethycke feuer is coupled with a putrified feuer: specyally whan there be nat many oppylations in the interyour partes. For sower mylke restreineth the bealy, and doth nat lyghtly turne in to coler, for the buttryneſſe of it is goone: wherby the mylke dothe lyghtly enflame: nor in a putryfyed feuer it is nat soone putrified. The.iiii. if ỹ stomake be foule, mylke dothe lyghtly corupte therin. The .v. is, whan he that hath the ethycke dysease, abhorrethe the dulce and cleane milke, but uat the sower or butter mylk. The .iii. lesson is, that cowe mylke, and shepes mylke are more nutratyue, for they be fatter and grosser then other, as Auicen sayth And all those beastes mylke, that in bryngynge forth their yonge, cõtinue longer thã a woman, is vnholsome, but the mylke of those, that bare egally with woman, is most holsome, as cowe mylke. But Ralis sayth: that the cowe mylke is the grosseste mylke that any beaste gyuethe: and therfore hit is holsomer than any other, for them that desyre to be fatte. The. iiii. lesson is, that mylk hurtethe theym that haue the ague, or the head ache. The cause why is afore shewed

Auic. ii. cã. ca. de lacte.

Ral. iii. alimentorum ca. de lacte

at

at Persica poma.&c.

Lenit et humectat, soluit sine febre butirum.

Here the auctor sheweth thre proprietes of butter. The fyrste is, butter mollyfyeth the bealye, and, maketh it slypperye, by reason that it is oylye. The .ii. is, that butter is moyste, for hit is made of the best parties of the mylke, wherfore it must nedes be moyst, seyng that the mylke is moyste, wherof it is made. The thirde is, that it lousethe the bealye, and that is by the slyppernes that it causethe in the guttes. These thre proprietes Auycen reherceth. And these thre proprietes butter enduceth in a bodye, that is not sicke of a feuer: for it hurteth theym that haue an ague, by reason that ỹ vnctuosyte of the butter augmentethe the heate of the feuer. And all be hit that butter causethe the forsayde proprietes: yet by reason that hit is ouer moyste, and vnctuouse, hit is vnholsome in the waye of meate, and specially to eate moche therof. For hit engendreth lothsomnes, and maketh the meate to swymme aboute the brymme of the stomake: and laxethe the bealye out of measure, and prouoketh one to vomyte. Therfore butter shulde in no wyse as meate be eaten in greate quantite, and specially hit shuld nat be eaten after other meate: but to vse it with other meate, it is very holsome.

Thre proprieties of butter.

Auic. ii. can. ca. de butyro.

Incidit atq; lauat, penetrat, mundat quoq; serum.

Here thauctour sheweth .iiii. propertes of whey. The fyrst is, hit is incysyue or subtyle. The .ii.

The proprieties of VVhey.

it

it is washynge or scourgynge. The thyrd is persynge, whiche properte procedeth of the fyrste. The fourth is, it clenseth or pourgeth. Auycen recytynge these propertes saythe: That whey is subtiliatyue, washynge and leusinge, and therin is no mordication. Rasis sayth, that whey doth expelle ruddye coler, skabbes, and pusches, and also pympuls in the face, and also it is holsome for theym that haue the ianders, and for theym that be distempered by to moche drynkynge of wyne.

Aui. iii. can. ca. de lacte.

Rasis. iii. almā.

¶ Caseus est frigidus, stipans, grossus, quoq; durus.
Caseus et panis bonus est cibus hic bene sanis.
Si non sunt sani, tunc hunc non iungito pani.

Foure properties of chese.

Here the auctour recyteth. iiii. prorpetes of chese. The fyrst is: that chese is naturally colde. And this is to be vnderstonde of grene chese, the which is colde and moyst, and not of olde chese, the whiche is hotte and drye: as Auicen saythe. Or elles it maye be vnderstonde by chese, that cruddeth onely of ỹ mylke without mynglynge of any other thynge. For there is some chese naturally hotte, that heateth the stomake, & biteth the tonge by mynglynge of other thynges there with, as some chese that is grene in coloure, of whiche if one eate moche in quantitie, it doothe heate & enflame the body. The seconde propzete is, that chese maketh one costyue, and this is of trouthe, specially if it be harde, and made with moch renles. The third propzetie is, that al chese en-

Aui. ii. can. ca. de caseo

ingendreth grosse humours: for al chese is made of the grosser and more erthy parte of the milke. The .iiii. proprete is, that milke byndethe the wombe, and this and the .ii. is all one. Farther the texte sayth: that though chese, that is eaten alone, be vnholsome, by reason that it causethe yll digestion: yet if one eate a lyttel courtsy with breadde, it shall digest with the breadde, and nat other wyse: And this is of trouth, if holle folkes and nat sycke eate hit. we spake before of chese at Nutrit et impinguat &c.

Ignari medici me dicunt esse nociuum.
Sed tamen ignorant cur nocumenta feram.
Languenti stomacho caseus addit opem
Si post sumatur terminat ille dapes.
Qui phisicam non ignorant hæc testificantur.

Here the auctour blameth them that absolutely reproue the vse of chese. And expresseth .ii. vtilites therof. Fyrst chese cõforteth a sicke stomake. But note well, that all chese doth not ease euery diseased stomacke. In some cases all chese hurteth the stomacke of seld kuyttynge, and euerye stomacke weaked by longe syckenes. But newe greene chese of smalle clammynes, comforteth a hotte stomake, as Rasis sayth, it represseth his brounes and heate. And eke it comforteth a drye stomake, by reason that hit is moyste. And olde chese or verye tarte or moche cruddye, hurtethe moche suche stomakes. But olde chese, or verye cruddy chese comforteth the stomake, aboute the

whiche hangethe moche fleume: for suche chese with his tartenes cuttethe and scourethe awaye the fleume. But newe and softe chese hurtethe suche a stomacke ryghe moche. The secõd vtilite is, that chese that is eaten after other meate, maketh it to discende downe into the place of digestion: that is the bottum of the stomake. All this they knowe, that haue the verye science of physyke. And Rasis saythe: that a lyttell curtsye of tarte chese, eaten after meate, fortifyethe the mouthe of the stomacke, and taketh awaye the ouer moche facietie, and lothynge, the whiche swete and vnctuous meates are wont to engẽdre about the stomakes mouthe.

21 ¶ Inter prandendum sit sepe parumq; bibendum.
Vt minus ægrotes, non inter fercula potes.

Here the auctour teacheth two lessons. The first is that a man at his meate shulde drynke lyttell and ofte. But this thynge is al redye declared. The .ii. lesson is, that betwene meales one muste forbeare drynke, specially if the meate that he dyd eate be vndigested in the stomacke, excepte greatte necessytie constrayne hym to drynke, for drynkynge than letteth and breakethe digestion of the meate that is afore eaten. For it causethe the meate to descende from the stomacke vndygested, and marrethe the appetite, it greueth the bodye, and engendrethe the feuers, and other dyseases.

Vt uites penam, de potibus incipe cenam.

Here

Here the auctoure sayethe, that one oughte to begyn his soupper with dryncke. Some expounde this verse thus. If thou wilte eschewe sycknes, dryncke at soupper or thou begynne to eate. But this expositiō is reproued. For after phisitions, a man shulde begynne his soupper with meate, and nat with dryncke. And all thoughe this boke was made for englysshe men, yet they kepe nat this rule: for at what houre of the daye soo euer they dryncke, they eate fyrste a morsel of breadde. Therfore this verse may be expoūde other wyse: taking dryncke for meate moyst & easy of digestiō as Hippocrates taketh dryncke whan he sayethe. It is easier to fyl one with dryncke thā with mete So that the sentēce of this verse shuld be thus: It is better to begynne our supper with dryncke, that is with meate moyst, and easy of digestion than with meate that is grosse, harde, and of yll digestion. The reason is, if one eate meate that is moyst and easye of digestion, after meate that is grosse and harde of digestion, by reason of the dygestyue heate of the nyght, it wyl be dygested longe before the grosse meates. And whan it can nat for the grosse meate that is vndigested haue issue, it bournethe ouer moche: or if it issue, it pluckethe with it parte of the grosse meate that is vndygested. Therfore it is beste to begynne with meate moyste and easy of dygestion: that whan it is dygested, it maye without lette issue oute

Hippoc. ii. parti. apho.

Singula post ouа pocula sume noua.
Post pisces nux sit, post carnes caseus assit.
Vnica nux prodest, nocet altera, tertia mors est.

Here be certeyne lessons. The fyrst is, to drynke a draughte of wyne after one hath eaten a newe layd egge rere rosted, is very holsome. The reason maye be, bycause a newe layde egge rere rosted, is of ryght great nouryshement, and easely digestethe: and it is of that sorte, that in smalle quantite nourisheth moche: and principally the yolke, as is before sayde at Oua recentia, So that the wyne, whiche is frendlye to nature, causeth that the egge is more desyrouslye drawen of the nourysshynge membres, and helpeth it to entre. An other cause may be. An egge discendeth but slowely downe: and drynke helpeth it to discēd. The .ii. doctrine is to eate nuttes after fyshe in stede of chese. For nuttes by reason of theyr dryues, hyndrethe the engendrynge of fleume, that is wonte to be engendred of fyshe. And for this cause, nuttes are the laste serupce in lente. The .iii. lesson is, that after fleshe we must eate chese & nat nuttes, for nuttes do dry ouer moch, and so doth nat chese: but it causeth the meate to discende to the bottum of the stomake, where the vertue of digestion is. And this is certeyne, if the chese be neyther to old nor to newe. Farther the texte hath in the laste verse, that a nutte megge is holsome for the body: it maketh the mouth to sauour well, it comforteth the syght,

A nutte megge.

and

22

and lykewyse the lyuer, and the splene, and specially the mouth of the stomake, as Auicen saith But the other commune nutte, called a wallnutte, is hurtfull. This wallnutte, as Auicen sayth, doth enflate, it engendrethe ventosyte in the wombe, it is harde of digestion, and sterethe one to vomyte, and that is by reason that it is hotte. But the.iii. nutte, that is the nutte of the crosse bowe is deth, for ꝑ crossé bowe sleeth men. Or elles we may vnderstande the nutte methel: which, as Auicen saythe, is venomous, wherfore it sleethe.

Ful. ii. can. ca. de nuce muscata.

Adde potum piro, nux est medicina veneno. 22
Fert pira nostra pirus, sine vino sunt pira virus.
Si pira sunt virus, sit maledicta pirus.
Si coquas antidotum pira sunt, sed cruda venenum.
Cruda grauāt stomachum, eleuant pira cocta grauatum.
Post pira da potum, post potum vade secatum.

In the fyrste verse here the auctour lernethe vs to drinke wyne after peeres. For peeres (as it hathe ben before sufficiently declared at length) engendre ventosyte: and of theyr proprete they cause the colyke, and engendre bloudde fulle of aquosytie. And therfore with them one shulde drynke stronge wyne: whiche consumeth ventosites and aquosites engendred of peres. Secondly he saythe, that nuttes is a remedy agaynst venome: as it hath bene shewed at Allia nux &c. Farther in the.ii. and .iii. verse he sheweth, that peres that be eaten without wyne, are venomus:

that is hurtefulle to mans nature, the cause is shewed in the fyrste verse. yet for all that peres be nat venomous symply, for if they were, they wolde slee vs, and peres so doyng are accursed. In the. iiii. verse he shewethe, that rawe peeres are venomous, that is to saye hurtefull: for they make the humours to boyle, and brede ꝑ colyke, sleume, and skabbe: yet if they be sodde, they be medycynable, in maner as is before sayde, that is to say with wyne: and specially if they be eatē after other meate, for so they expulce ꝑ dregges. In the. v. verse he sayth, that rawe peres greue the stomake: for they hynder digestion, and inflate: but sodde peres releue the stomake that is greued, and disposen it naturally. In the laste verse are. ii. thynges. The fyrste is after peeres we must drynke, for the cause before sayde. The. ii. is, that after the eatynge of appuls, we muste go to spege: for Auicen saythe: If swete or sower appuls fynde any grosse humours in the stomake, they force them to dyscende frome thence to the guttes: for appulles are moche inflatiue, and engendre ventosites: whiche nature expelleth to the inferyour partes,

Auic. ii. can. ca. de pom.

Cerasa si comedas tibi confert grandia dona.
Expurgans stomachum nucleus lapidem tibi tollit.
Et de carne sua sanguis eritq; bonus.

Eatyng of cheries.

Here the auctoure declarethe. iii. commodytes that come by eatyng of cheries. The fyrste is, that cheries purge the stomake. This some saye

is

is trouth, whan the stones be broken and eaten withall. for these .ii. together, of theyr propre scoure and clense. The .ii. is, that the kernelle of the chery stone, by his vertue, breaketh the stone in ones raynes or bladder: and it is eaten dry or made in milke. The thyrde is, that ỹ substance or meate of cheries engendreth very good blude, and it comfortethe, and fattethe the bodye. And this is proued by experience, for we see that sparowes, whiche are greatte eaters of cherys, in chery tyme theyr lyuers be farre greatter than in other seasones, wherby it appereth, that cherys encrease and cõforte the lyuer. yet here is to be noted, that there be two sortes of cherys, grosse, and smalle. And eke of the grosser two sortes, some are swete, and some sower. Al dulce & smal cherys are vnholsom, for they be lightly corrupt, and brede vermyn. The grosse & sower cheries are called Cina, and of these are .ii. sortes. Some be ruddy and softe of substãce, and such must be eaten freshe & newe gethered, and at the begynnynge of dyner, theyr nature is to scoure the stomake, and to prouoke the appetite.
The other be blacke, grosse, & harde of substãce, and specially the sower, And these shulde be eaten after dyner or supper. The cause is, for by theyr sowernes they close the mouthe of the stomacke, where by the better and spedyer dygestyon folowe th.

Infrigidant, laxant, multum prosunt tibi pruna.

Here

Here the auctour reciteth two vtilites that come by eatyng of prunes. Fyrste, prunes coole the bodye. And therfore Portugals that dwelle in a hotte countre, sythe prunes alwaye with theyr meat. The second, prunes make one to lasse, by reason of theyr humydyte and clammynes, as Galen sayth. This is of trouthe if they be rype. For prunes that be nat rype, be styptycalle and nourysshe lyttell, as Auicen sayth. And thoughe Damaske prunes haue the forsayde vtylytes, yet propyrlye they be ascrybed to prunes of Armenye. For prunes of the countre of Armenye, are better than any other: And they vnbynde the wombe more vehemently than any other, as Auycen sayth. And wytteth wel, that rype prunes are vsed, and not vnrype. And prunes most holsome for mans nature be ꝑ longe ones, that haue lyttel substance about ꝑ stone, smal, harde, and in maner dry, and the vtter skynne thynne: and they shoulde not be swete in taste, but some what sower, and of this sorte are Damaske prunes: & these refreshe & coole the body, as sayd is: There be many other sortes of prunes, whose vse is not accepted. There be also prunes called wylde prunes, ꝑ whiche growe in the woddes: these be not laxatyue: of them water is distilled to bynde the wombe. Prunes that are taken to make one to lasse, muste be fyrste layde in colde water, for than they coole and moyste more perfectly, & by theyr slyppynes they leuse the coler, that

Ga. ii. alimẽtorum.

Aui. ii. can. ca. de prunis.

The best prunes

that they come to, and soo the stomacke is better disposed to receiue fode. And here is to be noted, that the moyste prunes and newe are more alteratyue, thoughe they be of worse nourysheme nt, and of more superfluity: but drye prunes comforte more, and better nourysche the body. And as it is sayde by prunes, soo after the maner is vnderstande by cheryes. Yet not with standyng the humidite of cheryes is subtyl and lesse clammy, wherby they nourysche lesse than prunes.

Persica cum musto uobis datur ordini iusto.
Sumere sic est mos, nucibus sociando racemos.
Passula non spleni tussi ualet, est bona reni.

Here the auctour teacheth three doctrynes. The fyrste is. That with peaches we shoulde drinke muste for two causes. The fyrste is, for muste is hotte, & boyleth in our bodye, whyche boylynge and heate fordothe the coldenes of the peache. The seconde cause is, peaches be ryghte colde, and cole the body verye moche. Therfore that wyne shulde be dronken vpon them, whiche heatethe more than other: and that is muste, whiche is knowen by experyence. The maner howe we shuld eate peaches and other fruites, is declared at Persica poma, &c. The secōd doctrine is, ẏ with olde dry nuttes we muste eate resyns. For newe gethered nuttes are holsome all alone: but olde dry nuttes are greate dryers, and through their vnctuosytye they lyghtelye enflame the bodye: wherfore raysyns with theym muste be eaten,

To drinke wyne with peaches.

whiche restrayne inflammation and drines, by reason that they be moyst. And of nuttes, is spoken more largely at *allea nux. &c.* The.iii. doctrine is, that resins of corans hurte the splene, for they cause but opilation therof: yet they are holsome for the raynes, for by their prouokynge of urine they pourge the raynes.

Scrofa, tumor, glandes, ficus cataplasmata cedit.
Iunge papauer ei confracta foris tenet ossa.

Here the auctour sayth, that playsters made of fygges are holsome agaynst thre diseases, that is to say, swynes yuel, kyrnels, and swellynges. By swynes yuel is understande inflasion under the chinne aboute the throte. And hit is called *scrofula a scrofa* that is to saye, a sowe or a swyne, eyther bicause this disease chanceth many times to swyne through their gulositie: orels bicause ỹ shappe of this disease is likened to a swyne, as Auycen sayth. By kyrnels are understande impostumes, whiche commonly chance under the arme pyttes, and in the groynes. And by swellyng may be understand inflasions in any parte of the body. Wherfore to hele these impostumes, and specially to rype them, fygges shulde be sod in water, and with the water shulde be myxed a lyttell curtsy of vyneger, ỹ whiche helpethe the vertue of fygges to entre. And whanne hit is sodde, the fygges muste be beaten in a morter: and than myngled with a courtsy of the water that they were sodde in, and so make a playster.

Aui. 3. 4. tract. 2. ca. de postrulis.

A playster made of fygges.

A

A playster is proprely a medicine made of some herbe, or flower, and the iuyce therof: as this verse saythe *Cum succum ponis & herbam, tunc cataplasma facis*. The. ii. vtylyte is, That a playster made of fygges and popy sede ioyneth or setteth broken bones to gether agayne. And they muste be sod to gether in water without vynegre: and than stampe it in a morter, and put therto a lyttel of the water that it was sodde in, and so laye it to the sore. The reason here of may be: by cause popy sede bothe taketh awaye the sensyblenes of the membres, wherby the ache, that is wonte to chance in breakynge of bones, is done away, and prouokethe one to slepe. And the fygges do drawe the humydytes of the bodye to the vtter partes: whiche humydytes broughte to the bones, wyl drawe, retaine, or holde them to gether, but neuer perfectely knyt them. And wyttethe well, that there be. iii. kyndes of popies, whyte, redde, and blacke. The redde is venemous, and groweth amonge corne. The yonge scholers are wonte to stampe the flowers therof, to make redde ynke.

A playster of fygges and popye sede.

Pediculos, veneremq; facit, cuilibet obstat.

Here be declared. ii. operations of fygges, fyrste moche eatynge of fygges makethe one lousye: and this is for certayne, if the fygges be dry, as Auicē sayth. The cause is by reason of the malicyousnes and corruption of the humour that is of theym engendred. An other cause maye be, by

Eating of fygges.

Aui. ii. cā. cap. de ficubus.

24 reason that fygges stere one to sweate moche, wherof lyce are engendred. The. ii. operatyon is, fygges stere one to carnal luste: and lyke wise they haue many superfluites, and augment the sede of generation.

24 Multiplicant mictum, uentrem dant escula strictum.
Escula bona dura, sed mollia sunt meliora.

Here are declared. ii. vtilites of medlars. The fyrste is, that they encrece vrine: that is by reasone that they make the dregges harde, and soo the watrynes tournethe in to moche vryne. The. ii. vtilite is, that medlars make one costyue, by reason of their sowernes and stipticite, and therfore the texte sayth, that harde medlars be better to stoppe the laske. But yet the softe medlars be better then the harde: for they nouryshe more and bynde lesse. And here is to be noted, that medlars nouryshe lesse than appulles, peares, peaches, fygges, and suche lyke: whiche thynge apperethe playnely by their egrenes of relyshe or taste, and hardenes of their substance after they be ryped on the tree, and therfore we shulde eate fewe medlars, and rather in waye of medicine than meate, and bycause medlars rype nat on the tree softe inoughe to eate, they muste be layde in strawe tyll they be softe: And than they be more delectable and lesse stypticall.

Prouocat urinam mustum, cito soluit, et inflat.

Here the autour recitynge. iii. ꝓpretes of muste, sayth, that it prouoketh one to pysse, by reason ẏ the

the eithy partes scouryngly bitethe the bladder, whan they come therto: ỹ whiche constraynethe the bladder to auoyde the bryne. And this proprete is vnderstande of mustes, ỹ haue bytynge lees, as moche reumische must hath. For mustes that haue grosse lees do not nyppe, but rather stoppe and lette the brine, as is before sayde at Impedit urinam, &c. The.ii. proprete is, must makethe one lyghtely to laske. The reason why, is shewed in the fyrste proprete. Thyrdly, must is inflatyue: for the boylynge that it makethe in the body, reyseth vp ventosytes. The causes of these two proprietes are shewed before, at Impedit urinam,

Grossos humores nutrit seruicia, uires
Prestat, augmentat carnem, generatq; cruorem.
Prouocat urinam, uentrem quoq; mollit & inflat.
Infrigidat modicum, sed plus desiccat acetum.
Infrigidat, macerat, melancolizat, sperma minorat
Siccos infestat, neruos et pinguia siccat.

Here the auctour rehersynge. ii. thynges declareth. viii. proprietes of ale or bere. Fyrste he saith that ale engendrethe grosse humours in mans body, whiche is of trouthe in regarde of wyne. And after the diuersite of corne or gros substãce that the ale is made of, the grosser humours it engendrethe. Secondly, ale augmentethe the strengthes: and this dothe ale that is made of the best grayne and wel sodde, for by reason that it nourysshethe moche, it encreasethe strengthe.

Thyrdely, it encreacethe flesche: by reason that it nourysshethe moche: and for the same cause it encreaceth the bloud. And these .iii. laste proprietes be in stale ale: that is well sodde, and made of the beste grayne. Fyftely, it sterethe one to pysse. Syxtely it maketh one to lasshe. And these .vi. proprietes be in clere bere, that hath moche of the hoppe, as bere of Amburgens, whiche by reason of the hoppes it bryngethe one in a lasshe. And it is not good for theym that haue a weake brayne. For this bere, by reason of hoppes, doth lyghtely ouercome the brayne. Seuenthly, it enflatethe the bealy: that is of trouthe if it be yll sodde, as Hollande bere dothe, whiche enflateth moste, and stoppeth, and therfore it fattethe eyght moche. The .viii. is, that a litel curtsy ale cooleth. So doth bere of Hollande, Brabande. Heynaulte, and Flanders. And this it it that we vse dayly. And this proprete is for certayne in respecte of wyne. Here is to be noted, that ale maye be made of ootes, barly, & wheate. And as the grayne is altered, so is ꝑ cõplectiõ of the ale. Hit that is made of barly, enclynethe more to colde, for barlye is colde. Hit that is made of barly and ootes, stoppe the lesse, and lesse ingendreth ventosytes, and nourysheth lesse. And ale made of wheatẽ malt, enclyneth more to heate, it nourisheth more, and stoppeth more. And the grosser the ale is, the worse it is, the subtyler the better. Farther, ale that is made of thynges,

that

that makethe one dronke is worste, as of darnel. For this greyne specially engendreth head ache, and hurteth the senowes. Farther in the texte are. b. proprietes of vyneger. The fyrste is, it dryeth. For Auycen sayethe, it is a stronge dryer. And therfore phisitians bydde in the tyme of pestilence to vse it with meate and drynke. For Auycen sayth, he that vseth vyneger in his meat and drinke in pestilence time, nedeth nat to drede the sykenes. The secõd is ꝑ vineger of his owne proprete colethe. Thyrdely it maketh one leane by reason that it dryethe. And this is for a very trouth, if one take it fastynge, as Auycen sayethe. Yet neuer the lesse, the continual vse of vyneger specially fastynge, bredeth many inconuenictes, it febleth the syghte, it hurtethe the breaste, and causeth the coughe, it hurteth the stomake and lyuer, & behemently oppresseth the senowes and ioyntes, berynge theym with artetical grefes, with tremblynge and shakynge. Fourthly vyneger engendrethe melancoly humours, by reason that it cooleth and dryethe. Fyftly, vyneger diminisheth the seed of generation, for as moche as hit cooleth, dryethe, and makethe one leane. These sayd proprietes Rasys puttethe, sayenge: Vyneger is colde and drye, whiche makethe one leane, it dystroyethe the strengthes, hit diminisheth the sede of generation, it enforceth blacke coler, it weaketh ruddy sanguine coler, and maketh the meate subtile, that it is myngled with.

Aui. ii. cã. cap. de aceto.

Aui. iii. i. in. ca vnicodoct. v.

Auic. iii. i. doc. iiii. ca. v.

In

In the last verse thauctor putteth thre thynges. The first is, that vyneger hurteth leane folkes. By reason that it dryethe and the tartenes maketh it to drye the more. For lyke ioyned to lyke, maketh one the more furious. And eke euerye decayed complexion is holpe by the contrarye: and by the lyke, it is broughte in to worse case. Secondly, vyneger hurtethe the senowes, and thyrdelye it makethe one leane, as is before sayde.

Rapa iuuat stomachum, nouit producere uentum.
Prouocat urinam, faciet quoq; dente ruinam.
Si male cocta datur, hinc tortio tunc generatur.

Here the auctour declareth .iii. vtilites of rapes temperately sodde, and one inconuenience of the same. Fyrste rapes comforte the stomake: for the stomake digesteth them well, and is not greued therwith. Secondly, rapes breaketh wynde, as appereth by experience. Thirdly, rapis prouoketh the bryne. Yet besydes these proprietes, Auerrois saythe, That rapes greatly comforte the syght. The yl of rapes is, that the continual eatynge of theym hurteth the tethe. In the laste verse he sayth, that rapes cause throwes or gnawyng in ỹ bealy, by reason ỹ they multiply ventosites, as sayth this verse:

Ventum sepe rapis, si tu uis uiuere rapis.

The tayles of rapes leuseth the bealy. Farthermore note, that of all rootes rapes doth best norysche mans body, as appereth by the swetenes

that

that is founde in their sauour, for al swete meates nourishe more the body than sower, bytter, or tarte. Therfore bycause rapes be the sweteste of all rootes and lesse sharpe, they be moste holsome in the waye of meate, but yet they engendre grosse melãcoly blud: if they be not wel digested. And it is good to purifie theym from the fyrste water, and in no wyse to eate them rawe. They stere one to bodyly lust, and clese the wayes that the brine runneth.

Egeritur tarde cor digeritur quoq; dure. 26
Similiter stomachus melior sit in extremitates.
Reddit lingua bonum nutrimentum medicine.
Digeritur facile pulmo, cito labitur ipse.
Est melius cerebrum gallinarum reliquorum.

Here the auctour reciteth fyue thynges. The fyrste is, that the harte of beastes is slowely dygested, by reason that the harte flesshe is melancolious, whiche is hardly dygested, and slowely descendeth, and as Auycen sayth, is vnholsome flesshe, and as Rasis sayth, it nourisheth lytell. The secõd is, that the mawe lykewyse is yl of digestion, and slowe of discendyng, by reason that it is a senowye membre and grystlye, wherefore hit dygestethe yll, and engendrethe yll bloudde. Farther the texte sayth, that the extreme partes of the mawe, as the bottum and brimme are better dygested, by reasonne that those partyes are more flesshy and fatte. The third is that ỹ tonge is of good noryshement, and that is touchynge

Aui. 2. cã. ca. de nuce

the roote, as Auycen saythe, by reason that it is fleshye, and easye of dygestion. And amonge all other, a rosted pygges tonge, the skynne scraped of, is lyke brawne, as prynces karuers knowe. A netes tonge by reason that it is moyste, is nat very holsome. But for all this, these delycate felowes, or they roste a netes tonge, they stoppe hit with cloues, wherby the moystenes is dymynysshed. And the meate is apter to eate.

Aui.ii. cā. capitu. de carne.

The fourth is, that the lyghtes are easy of digestion, and easy to avoyde out, and this is by reson of theyr naturalle softenes. Yet theyr nourysshement is lyttell and vnholsome for mannes nature, for hit is fleumatike, as Auycen sayth. And here is to be noted, that though the lyghtes of a tuppe be vnholsome to eate, yet it is medicinable for a kibed or a sore hele, if it be layde hote therevnto, as Auycen saythe. The. v. is, that a hennes brayne is best: whiche (as Auicen sayth) stancheth bledyng at the nose. Hit must be eaten eyther with salte or spices, for of it selfe hit prouoketh one to vompte. And phisyttions saye, that chekyns braynes augmente the memorye.

Aui. can. i. ca. de pulmone.

Aui. ii. canone.

The brayne of hogges are vnholsome for man. But the brayne of a shepe, of a hare, or of a cony, may be eaten with salte or spices. And of braines we haue more largelye spoken before at *Nutrit et impinguat, &c.*

Semen finiculi, fugat et spiraculi culi.

Eating of fenel sede.

Here thauctour reherslnge one doctrine of fenell sede

sede, saythe, it breaketh wynde: by reason that it is hotte and drye. And physitions saye, that the eatynge of fenelle seede engendreth. iiii. commodytes. Fyrste, it is holsome for the ague. Secondly it auoydeth poison. Thirdly, it clenseth the stomacke. And fourthly, it sharpeth ỹ syghte. These foure vtilites are rehersed in these two verses.

Bis duo dat maratrum, febres fugat, atq; venenum.
Et purgat stomachum, lumen quoq; reddit acutum.

And Auicen rehersing these. iiii. prorpeties saith, Democritus demed, that venemous wormes desyre newe fenelle seede, to comforte and sharpe theyr syghte: and serpentes after wynter, issuyng out of theyr caues, do rubbe their eies ageynste fenelle, to clere theyr syghte. Farther note, that fenelle digesteth slowely, and nourysheth yl and lyttel: and therfore it is vsed as a medicine, and nat as meate. Wherfore it ought nat to be vsed in the regyment of helthe, but to expelle the vnholsomenes of other meates. As we vse some tyme to eate persely with lettise, to resyste the coldenes and humidite of the lettise: so lyke wise fenell may be sodde with gourdes and rapes, to withstande the vnholsomenes of them.

Auicen. ii. cã. cap. de feniculo.

Emendat visum, stomachum confortat anisum.
Copia dulcoris anisi sit melioris.

Here thauctour reciteth. ii. vtilites of anis sede. Fyrste, it comforteth the syghte, and secondly the stomacke: by reason that it heatethe and mundyfieth the stomacke: and eke for the same reason it

comfortethe the syghte, for nothynge hurtethe the syghte more, than vnclennes of the stomake. For from the vnclene stomake vnclene vapours ascēde to the eyes ẏ trouble and hurte ẏ spirites. These are the . ii. propretes of dulce anys sede. And besyde these, Auicen rehersyng many other profytes of anis sede, sayth, that it aswageth dolours, breaketh wynde, and quenchethe thyrste, caused of salte moystenes, it openeth opilations of the lyuer and splene, engendred of humidites: and lykewyse of the raynes, bladder, and matrice: it prouoketh vryne, and menstruous flyxe: it clensethe the matrice from white humydites, and stereth one to carnall luste.

Moste hurfull for the syghte.

Aui. 2. cā. ca de aniso

28 *Si cruor emanat spodium sumptum cito sanat.*

Here thauctour putteth one cōmodite of *spodium*, And that is, that *spodium* takē, healeth the bluddy flixe: by reason that ẏ vertue therof comfortethe the lyuer, and so the liuer fortified (whiche is the original fountayne of bloud) the bloud is there better reteyned. And Auicen saythe, that *spodium* is the rootes of reedes burned. And it is sayde, ẏ these rotes, moued by the wynde, and rubbynge them selfe to gether, burne one a nother. Yet Symon the Janwaye saythe, that *spodium* is a thynge, whose begynnynge is vnknowen vnto vs: it semethe to be a thynge brente, and diuysions of reedes burned. And it doothe not onelye helpe the blouddy flyxe, but also the laske and spuynge, as Rasis saythe. It helpethe also a

Auicen 2. can, cap. de spodio.

sharpe

charpe ague, and is comfortable agaynste the chakynge therof, and for ouer moche auoydynge of coler it helpeth the stomacke, as Auicen saith. And as *spodiū* doth helpe and comforte the lyuer, so ther be other medicins, that haue lyke aspecte and lyke proprete to comfort other speciall membres: as Mace the harte: Muske the brayne: Lykeres the lyghtes: Caper the splene, and galyngale the stomacke. As appereth by these vers.

Gaudet epar spodio, mace cor, cerebrum quoq; musco.
Pulmo liquiricia, splen, epar, stomachusq; galanda.
Vas condimenti preponi debet edenti. 29
Sal virtus refugat, et non spaciumq; saporat.
Nam sapit esca male, que datur absq; sale.
Vrunt persalsa visum spermaq; minorant.
Et generant scabiem, pruritum, siue vigorem.

Here the auctour teachynge. iii. thynges sayth. That before all other thynges salte must be sette vpon the table, as the vulgar verses teache vs:

Sal primo poni debet primoq; reponi.
Omnis mensa male ponitur absq; sale.

Secondly he sayethe, that salte resysteth venome for. ii. causes. Fyrste for that salte is a drier: and so dryeth vp the humidites that wolde corrupte. An other cause is, that salte dryethe & suppresseth the humidites, drawynge them out of the body, and soo shuttethe the poores, and consequentely stoppethe ỹ entrance of venome, whiche is wonte to entre by the poores. Secondly he sayth, that salte maketh mans meate sauory. For cōmonly we se no meates sauory without salte, as sayth

the thyrde berse. Thyrdly thauctor openeth. iiii. incõueniẽces of salte, or meates to moche salted. Fyrste, very salte meates marre the syght, for. ii. causes. The fyrste is, that salte thynges dry ouer moche, whiche is cõtrary to the eies, the instrumentes of syghte: for the eies are of the nature of water, as the Phylosopher saythe. The. ii. cause is, for that meates verye salte engendre ytche and nyppynge, in maner as is afore sayde. Of medicatiue meates beynge in the stomacke, fumis medicatiue are lifted vp, whiche by their nyppynge hurte the eies, and make theym very red. And therfore we se ỹ they that make salte, haue commonly redde eyes. The. ii. hurte is, that very salte meates dyminische the seede of generation: by reason that very salte meates drye tyghte moche all the humidites of the body: Wherby the sede of generation is dryed, and soo made lesse. The. iii. hurte is, it engendrethe the scabbe: by reason that salte engendreth a sharpe bytyng humour aduste, which causeth the scabbe. The. iiii. hurte is, it augmenteth ytche: by reason that it engendrethe a medicatiue ytchynge humour. And of these. iiii. hurtes Rasis speketh. Farther it burneth their bloud that take great quantite therof: it feblethe their syghte, it mynysheth the sede of generation: and engendreth ytche and scabbe. And besydes these hurtes, verye salte meate engendrethe tynge wormes, dryye scurfes, morphewe, lepry, in theym that be

Phi. in de sensu et sẽsato.

disposed

disposed there vnto, and fleethe the passage of the bryne: whan they are longe continued: Yet whan it is a lyttelle powdred, hit taketh awaye lothynge. And makethe one to haue a good appetyte.

Hi feruore rigent tres salsus, amarus, acutus. 30
Alget acetosus, sic stipans ponticus atq;
Vnctus et insipidus, dulcis dat temperamentum.

Here thauctour reciteth the qualities of al sauerynes. Fyrste, he saythe, that these thre sauerynesses or relysches, saulte, bytter, and sharpe, heate the body that receyueth theym. Secondly he sayth, that these three sauerinesses, tarte, stipticall, and pontike, coole. Thyrdelye he saythe, that these thre relysches, vnctuous, vnsauery, and swete, are temperate, they make the bodye neyther hotter nor colder. Farther, after Auicen there be. viii. talages or sauerinesses, ỹ folowe vnsauerines: & they be, salt swete, bytter, sharpe, terte, pontyke, styptycke, and vnctuous: and to number vnsauerynes for sauerines, as the texte dothe, there be. ix. and than sauerynes is taken for euerye thynge iuged by taste. And amonge these tallages there be three hotte, as saythe the texte, salte, bytter, and sharpe: and, as Auycen saythe, the sharpe is the hotter, and the next salt, and than the bytter: For as moche as sharpe is stronger than the bitter is, to resolue and scoure the incidentes. And than salte is lyke bytter, broken to gether with colde humydite. And of these

Au. ii. can. trac. 1. ca. 3

these tallages, thre be colde, eger, stypticke, and pontyke. But pontike is colder than the other: and next therto is stypticke. And therfore all frutes, that come to any swetenes, haue fyrste a talage pontike, of a vehement coldnes, and after that the fruites by the heate of the sonne, be digested, there appereth in them stypticyte, and after they declyne to sowernes, as grapes, and than to swetenes. And thoughe tarte be not soo hotte as stiptike, yet by reason that hit is subtyle and persynge, hit is in many of more coldenes. And after Auicen pontyke and stypticke are in tallage very lyke, but yet the stiptike causeth the vpper parte of the tonge to be sharpe and roughe, and pontyke causeth the tonge to be roughe within. And thre of these tallages are temperate, neither excedynge hotte nor colde, as swete vnctuous, & vnsauery, for thoughe swete be hotte, yet therin apperethe no myghty heate, as Rasys saythe. And euery tallage hath his owne operations, as Auicen and Rasis say. The operations of swetenes be digestion, sokynge, and encreasyng of norysshement, and nature louyngely desyreth hit, and the vertue attractiue drayweth hit. And Rasis sayth, that swetenes engendrethe moche ruddye colour, and opilations of the lyuer and splene, speciallye if the sayde membres be apte therunto. And therof folowethe the flyxe. Hit mollyfyethe the stomake, and comforteth ỹ brest and lyghtes, it fatteth the bodye, and augmen-

teth

teth the sede of generation. The operations of bytter is to sharpe, and to wasshe awaye. And after Rasis, bytter heateth and dryeth strongly, and lyghtly reduceth the bloud to adust malice, and augmentethe ruddy colour in the bloudde. The operations of pontike talage, after Auicen, is contraction, if the ponticite be feble: or elles expression, if it be stronge. And after Rasis, pontycke cooleth the bodye, and it dryeth the flesshe, and dymynisheth the bloudde, if one vse it ofte. Also it comforteth the stomacke, it byndeth the wombe, and engendrethe melancolye bloudde. The operation of styptyke talage after Auicen, is contrary, thyckynge, hardenynge, and holdynge. And after Rasis the operations therof are lyke ponticke, though they be weaker: for he semeth to cõprehende stiptike talage vnder pontike: for of stiptike he sayth nothynge expressely. The operations of vnctuous tallage after Auicen are sokynge, slyppynes, and small digestion. And after Rasis it mollyfyeth the stomacke, hit maketh one laskattue, and filleth one or he hath taken any necessary quantitie of meate: and hit heatethe, spectallye theym that be vexed with a feuer, and that haue a hotte lyuer and stomacke. Hit moysteth and soketh the body, but hit augmenteth fleme & slepe. The operations of sharpnes be resolutiõ, incision, and putrifaction after Auicen: And after Rasis hit encreaceth heate, and lyghtly enflammethe the bodye, and it bour-

neth the bloudde, and tourneth it in to redde coler, aud after in to blacke. The operations of salte talage, after Auicen, is to scoure, washe, and dryye, and hit letteth putrifaction. The operations of sharpe talage, after Auicen, is to cole and dyuyde: and after Rasis, it refrayneth coler and bloudde, and restrayneth the bealye, if the stomake and guttes be cleane: but if there be to moche fleumatike matter, hit maketh the bealy to laske, it cooleth the bodye, and eke weketh the vertue of digestion proprely in the lyuer. It hurteth the senowes and senowye membres, it dryeth the body, but it stereth vp the appetite. And Rasis sayth, that some vnsauery thing nourysheth well, and that is suche as is temperate. There is other some that heateth temperatelye, And a nother that cooleth temperatelye, and if moystnes be ioyned there with, it moysteth, and with a dryye thynge, it dryeth.

Bis duo vipa facit, mundat dentes, dat acutum
Visum, quod minus est implet, minuit quod abundat.

Here are declared foure cõmodites of wyne soppes. The fyrste is, they pourge the tethe, by reason that they sticke longer in the teth, than wyne alone or breadde alone: therfore the fylthynes of the tethe is the better consumed, and the tethe the better pourged. The.ii. commodite is, that it sharpeth the syghte: for it letteth the vlfumes to ascende to the brayne, whiche by theyr myngelynge together, darketh the syght. And this is by

by reason that it digesteth all yll maters beynge in the stomacke. Thyrdly, it dygesteth perfytely meates nat wel digested: for it closeth the mouth of the stomacke, and comforteth digestion. Fourthlye, it reducethe superfluous dygestyon to meane. And all this is of trouthe, so that the breadde sopped in wyne, be fyrst tosted, or dryed on imbers.

Omnibus assuetam iubeo seruare dietam 31
Approbo sic esse, ni sit mutare necesse.
Est Hippocras testis, quoniam sequitur mala pestis.
Fortior est metha medicine certa dieta.
Quam si non curas, fatue regis, et male curas.

Here the auctour recytynge certayne doctrynes sayth, that it is good for al folkes to kepe custo- To kepe diete.
mable dyete. And by dyete is vnderstande the mynystrynge of meate and drynke. The breakynge from customable vse hurteth greuously: for customance is a nother nature. Therfore, as it behouethe vs to kepe nature, soo lyke wyse it dothe custome: and specially yf the customable vse be laudable. And as it behoueth to kepe the customable administration of meate & drynke: euen soo it behoueth vs to obserue custome in other thynges nat naturall, for the selfe reason. Wherfore if a man ỹ is wonte to laboure moche, wyll forgo this custome and lyue ydelly: or labour moche lesse: or go in hande with other labour: or take a nother tyme, or a nother waye: vndouted it shall ryghte moche infeeble hym.

Soo in lyke maner it is in mans dyete, in his slepe, in his watche, and suche lyke accidentes. For truly good custome in al thynge must nedes be obserued, if it be laudable or indyfferente in goodnes or hurtfulnes, in respecte of it, wherto the chaunge is made. And wytteth well, that they that be accustomed to labour, and exercyse them selfe in any kynde of labour, and all be it that they be feble or olde, it greueth theym lesse: and they labour more strongly than if they were yonge felowes, vnaccustomed, as Hippocrates sayth, by reason that these feeble or olde parsones haue more inclynation and custome to these labours. For nowe the custome before taken is lyghter, as is sayde in the aforesayde Aphorisme. And this is the cause, why we se olde and feeble craftes men, to do it that stronger and yonger than they can nat do, and it greueth them lesse, as a feble olde mylner to lyfte a great weyghtye sacke: A smith to welde a labour with a greatter hammer, than a yonger man nat therto accustomed. The. ii. doctrine is, that greatte harme foloweth change of diete, as Hippocrates sayth: excepte it be nedefull to chaunge it. Fyrste it is nedefulle to chaunge it, whan greuous dyseases shulde growe therby: as custome to fede on yll meates, whiche at lengthe of necessyte wyll brede in vs yll diseases. Suche a custome and other lyke must nedes be amended and changed by lyttell and lytell, but nat sodaynely. For all sodaine

Hipp. ii. aphorismo.

sodayne changes hurte behementely. specyally from a thynge customable, to vnaccustomable. Secondly, it is nedefull to change, to thentente it shoulde lesse greue vs, if we happen to change our diete. For he ỹ vseth him selfe to al maner of diete, shall hurte him the lasse. And this must be vnderstande of other thinges nat natural, for as Hippocrates saythe. A thinge longe customed, thoughe it be worse than these that we haue nat vsed, hurtethe the body lesse. Therfore it behoueth vs to vse thinges vnaccustomed. And here is to be noted, that euery man shulde take hede, howe he accustomethe hym to one thynge, be it neuer so good, whiche to obserue were nedefull. Example: If a man custome hym to one maner meate or drynke, or to absteyne holly from them, or to slepe, or to knowe a woman carnallye, it were very dangerous for hym, if he other whyle muste absteyne from his custome. Therfore euerye body shulde be dysposed, to indure heate and colde, and to al motions and nourysshementes, so that the houres of slepe and watche, the house, bedde, and garmentes, may be chaunged without hurte: whiche thynge maye be done, yf one be nat to nere in obseruinge custome. Therfore other whyle it behouethe to chaunge customable thynges. Thus saythe Rasys. The. iii. doctrine is, that the stronger and nerer waye in healynge a pacyente, is to mynystre a certayne dyete: For whiche if the phisition doth nat care

Hipp. 2. aphorismo.

Rasis. 3. al. ca. de cõseruat. cõsuet.

32 and wyll mynyster an other vndue dyete, he gouerneth his pacient folyshely, & healeth hym yll.

The maner of dyetes. And note, that there be three maner of dyetes, grosse, whiche is holle folkes dyete. sklender diete, whiche is to gyue in maner nothynge. The thirde is meane dyete: which absolutely is called sklender. And this diete is diuided in to sklender diete, declynynge to grosse diete: as the brothe of flesshe, rere rosted egges, small chyckynnes: and declinynge to sklender diete, as Mellicratum, and wyne of pomegranades: and meane diete, whiche is called certayne diete, as barlye ieuce nat beaten together. And this certayne dyete is holsome in many dyseases, but nat in all. It is not holsome in longe diseases; for in suche diseases, the might of the pacient, with suche meane dyete, can nat indure to consume the syckenes, without great debilite. Therfore in suche diseases, the meate muste be ingrossed. Lyke wyse it is vnholsome in sharpe diseases, as these ẏ ende within. iii. dayes space or soner: for in suche moste sklender dyete is beste, as Hippocrates saythe. The moste souerayne helpe is to diete the pacient after his strength and corporall myghte.

32 *Quale, quid, et quando, quantū, quoties, vbi dando.*
Ista notare cibo debet medicus dietanda.

Here thauctour reherseth. vi. thynges, to be cōsidered of ẏ phisition in ministring of diete. First of what qualyte the meate oughte to be; for in hotte syckenes, he muste dyete the paciente with colde

colde meate, in moyste syckues with dyye meate, and in dyye syckenes with moyst meate. Yet the naturall complexion muste be obseruedde with dyete lyke therto. For Galen sayethe, The hotter bodyes nede the hotter medycynes: the colder bodyes, the colder medycynes. The. ii. thynge is, of what substaunce the meate ought to be. For they that be stronge and lustye, and exercise great labour, must be dieted with grosser meate, for in them the waye of digestion is stronge, and so they oughte not to vse sklender meates, as chyckyns, capons, veale, or kydde: For those fleshes in them wyll bourne, or be dygested ouer soone: wherfore they muste nedes eate ofte. But noble men, and suche as lyue restfully must vse diete of sklender substance, for in theym the vertue digestiue is weake and not able to digest grosse meates, as bacon, befe, and fysshe dryed in the son. Lyke wise they that be sycke of sharpe diseases, ought to vse more sklender dyete, than they that be sycke of longe diseases, as a feuer quartane. The thyrd is, what tyme dyete ought to be gyuen: for they that be in helth ought specially to regarde custome. Wherfore they that rise yarely in sommer, and eate but two meales a daye, oughte to eate aboute the houre of. x. or a lyttel before: & not to abyde tyll noone, bycause of the ouer greate heate. Lyke wyse they oughte to suppe aboute the houre of. vi. or a lytel after. But in wynter they ought to dyne at a. xi. of the Gal. i. tegni

clocke, or of.xii. bycause of the longe slepynge: and than to suppe at.viii. a clocke, or a litel after. And specially custome shuld be kept. Tyme also in dietynge of sycke folkes, must be consydered. For they that haue an ague, whan it begynneth to vexe them, or a lyttell before or after. They shulde eate nothynge: for if one eate a lyttell before, or whan the fytte cometh: therby nature, that shuld entende to digest the meate, is diuerted an other waye. If he shulde eate soone after the fytte is goone, hit were vnholsome: For the vertue of digestion is verye weake, by reason of the fytte past: Therfore he must eate so longe afore, as ỹ meate may be dygested er ỹ fytte come. Or elles so longe after the fytte is goone, whan nature is come to due dyspolytion. This is of trouthe, excepte ye drede greate feblysshynge of nature. For than at all tymes he muste eate. For whan soo euer mans strength is feblysshed by any chaunces, he shulde eate forthe with, as Galen sayth. Fourthly the quantite of the meate must be consydered: For as hit is before sayde, in somer we muste vse a small quantite of meate at euery meale, for than the naturalle heate is feble through the ouer great resolutions. But in wynter one may eate a great deale of meate at a meale. For than the vertue digestiue is stronge, whan the naturall heate is vnied throughe circumstant colde, as we said at *Tẽporibus veris. &c.* The.v. is, howe ofte we shoulde eate in a daye.

Ga. in cõ. aphorismi. Cõtẽplari autẽ. &c.

For

For in sommer we muste eate oftener thanne in wynter, in autumpne and ber a lyttelle at eche meale, as is before sayde. Lyke wyse, if the bertue digestiue be weake, we muste eate lyttel and ofte: but if the bertue dygestiue be stronge, we may eate moche, and make fewe meales &c.

Syrtely, the eatynge place muste be considered: whyche shoulde not be to hotte nor to colde, but temperate.

Ius caulis soluit, cuius substantia restringit.

Vtraq; quando datur, venter laxare paratur.

Here the auctour declarynge thre thinges, sayth, That the brothe of coole wortes, and specially the fyrst broth, if they be sodde, leuseth the bealy: by reason that in the leues & utter partes of cole wortes, is a sopy scourynge bertue, weakelye cleuynge and lyghtely separable by small decoction or boylynge: whiche spredde abrode by the same water, is made laxatiue. And this is the skele that the fyrste water, that cole wortes be sodde in, make one laxatiue rather than the second. The secõd is that the substance of cole wortes after they are boyled, restrayneth the bealye: by reason that all they bertue laxatyue is taken awaye by the decoction, and the erthye dyre substance remayneth, whiche byndeth the woombe. The thirde is, that both taken to gether, the broth and substance of cole wortes, leuse the bealy: by reason that the scourynge sopy bertue remayneth in the water, whiche leuseth all. And note, that

colewortes engendre melancoly humours, and yl dreames, they hurte the stomacke, they norische lyttell, and dul ke the syghte, and cause one to dreame, and they prouoke menstruosyte and vryne, as Auicen and Rasis saye. Farther more note, that the decoction or seede of colewortes, kepe one from dronkēnes, as writeth Aristotell. And this thynge is affyrmed of Auicen & Rasis. The reason, as some thynke, is the grosse fumes that by eatyng of colewortes are lyfted vp to the brayne, engrossynge the fumosities of the wyne, whiche engrossynge doth lette theym to entre to the brayne. Aristotle sayth, that all thynge that draweth to it the moystenes of the wyne, expelleth it frome the bodye, and that that cooleth the body, kepeth it from dronkennes: colewortes are of suche nature, ergo. &c. And that colewortes are of this nature, he prouethe thus. By the ieuse of colewortes, the vndigested humidites of the wyne are drawen from all the bodye in to the bladder: and by reason of the colde ieuse that remayneth in the stomacke, whiche cooleth all the bodye: the persynge of the wyne is forbone. And so by this meane it kepeth a man sobre. For the subtile superfluites that naturally coude nat discende, by reason that the heate of ỹ wyne stereth them to asced vpward towarde ỹ braine, are repressed downe, and by vertue of this ieuse are drawen to the bladder.

Ar. 3. part. problem. Aui. ii. cā. Rasis. 3. al

33 Dedixerunt maluam veteres, quia mollit aluum.

Malus

Malue radices rade dedere feces.
Vulue nocuerunt, & fluxum sepe dederunt.

Here thauctor rehersynge.3.proprietes or effectes of malowes sayethe, that they mollify the bealy. Malowes.
There be.iiii. that mollyfie: malowes, and double malowes, Branca, Ursina, and Marcury, of whiche mooste commonly clysters be made, to mollyfye all indurate and harde matter in man. There be. ii. sortes of malowes, the one beareth a bloudde redde flower, the other a whyte flower, and this properly doth mollyfy more than ỹ fyrst. The. ii. effecte of malowes is, ỹ malowe rootes shaued, and suppositories made of theym, suche as phisytyons are wonte to make of Mercurye, drawe out of mā the indurate matter and dregges. The.iii effecte is, malowes cause the menstruous flyxe in women, and that throughe the great moystynge and slypprynes therof: wherby the beynes about the matrice sone poure out, as Plateatius sayethe. And as apperethe by experyence.

Mentitur menta, si sit depellere lenta
Ventris lumbricos, stomachi vermesq; nocivos.

Here thauctour sayethe, that a mynte shulde not be called a mynte, except it haue myght to kylle wormes in the bealy and stomacke. A minte hath a greatte stronge sauour, and is ryghte bytter: and therfore as wormwodde kylleth wormes, soo dothe the mynte. And the ieuse therof, as of wormewodde muste be dronke, that the substāce.

And by cause it is hotte and drye, and bournethe the bloud, it is vnholsome in the waye of meate in the regiment of helthe. But yet in medicines, it is holsome, for it comfortethe the stomacke, and heateth it, and styntethe yexyng, & digesteth, and prohibitethe vomite flematicke & sanguyne, and through inflation sterethe one to bodyly lust, and prohibiteth spyttynge of bloud, it is very holsome ageynst the bytynge of a madde dogge, and if ye crymble mynte in to mylke, it wyll neuer tourne to make a chese, as Auicen sayth.

Aui. 2. cā. ca demēta

Cur moritur homo, cui saluia crescit in horto.
Contra vim mortis non est medicamen in hortis.
Saluia confortat neruos, manumq; tremorem
Tollit et eius ope febris acuta fugit.
Saluia, castoreum lauendula, premula veris.
Nastur athanasia sanant paralitica membra.
Saluia saluatrix natura consiliatrix.

The Bonnte of sage.

Here the auctour touchyng pryncipally. iiii. thinges, sheweth the greate vtilite of sage, as kynge as thoughe he doubted: wherfore man dyethe, that hath sage growynge in his gardeyne.

He answereth in the. ii. verse, that no medycyne growynge in the gardeyne can withstand dethe, all thoughe in the gardeyne growe medycines, that kepe the body from putrifaction, & defende that naturall humidite be nat lyghtly consumed away, as tetheth Auicen, sayeng, The science of phisicke doth not make a man immortall, nor it doth not surely defend our bodyes from outewarde

Aui. iii. i ca. sing.

ward hurteful thynges, nor can not assure euery man to lyue to the laste terme and daye of his lyfe, but of. ii. thynges it maketh vs sure, that is from putrifaction and corruption: and defendeth that naturall moysture be nat lyghtly dyssolued and consumed. Secondly, he putteth. iii. effectes of sage. The fyrste is, that sage comforteth the senowes: for it dryethe the humydytes, by whiche the senowes be let and leused. The. ii. is, that it takethe awaye the shakynge of the handes: by reason that it comfortethe the senowes, as is sayde, nowe all thynge that comforteth the senowes, remouethe tremblynge. For tremblynge comethe of feblenes of the senowes. And therfore some old men and women specially put sage leaues in their meate & drynke. Thirdly, Sage letteth the sharpe ague to assayle vs, by reason that it dryethe humours, it lettethe them to putrifie, wherby a sharpe feuer myghte be engendred. Farther note, that sage is hotte and dry, & therfore it is not very holsome alone in waye of meate. Yet bycause sage comforteth the senowes greately, folkes in helthe doo vse it moche. ii. maner of wayes. Fyrste they make sage wyne: whiche they drynke speciallye at the begynnynge of diner or supper. This wyne is holsome for them that haue the palsey or falling sycknes, moderately taken, and after the purgation of the accidente matters. Secondly they vse sage in sauces: for it sterethe vp a mans ap-

What suertie for stie of physike bryng to mans bodys

The vertue of Sage.

Sage wyne.

petite and specially whan the stomacke is full of yl humours, rawe and vndigested. There is. ii. kyndes of sage: One that hathe greatte brode leaues. An other commonly called noble sage, whose leaues be more narowe and lesse: phisitions call it *silifagus*. Tyrdely thauctour reherseth. vi. medicines good for the palsey. It is sayde that sage, castorye, that is a castors stones, Lauander, Primerose, Watercresse, and Tansey, cure and heale membres enfect with palsey. Why sage doth helpe it we haue shewed, for it comforteth the senowes, whiche the palsey weaketh. And eke bycause sage is hotte and drye, it consumethe the fleumatyke matter that remayneth in the senowes, wherof the palsey bredethe. And that castory is holsome for the palsey, appereth by that it is mooste comfortable, in heatynge and dryenge ẏ senowes: For Auicen saith therof, that it is subtiler and stronger than any other that heateth & drieth. And after he saythe, that it comforteth and heateth the senowes, the shakynge, the moyste crãpe, and benomed membres caused of the palsey. And eke he saith: there is nothynge better for ventosite in the eare, than to take as moche as a pease, and temper it with oyle of Spyke, and so let it droppe in to the eare. Castorie hathe manye other vertues, whiche Auicen reherseth. *Castorium* is the stones of a sea beaste called Castor. The oyle also of Castory is as specially good for the palsey, as Castorye, after

Two kyndis of Sage.

Aui. ii. cl. ca. de cast.

ter the boydynge of the matter, for than it consumeth the residue of ỹ mattier that remayneth, and comforteth the senowes. Of lauender appereth. For the swete sauoure thereof comfortethe the senowes, and the heat thereof doth consume the palsy mattier. And also of the Pyrmerose eke appereth: for the swete sauour and heate therof comfortethe the senowes. This flower is called *Premula ueris*, bycause it is the fyrste swete flower that spryngeth in ver. The. v. is a watercresse, for it is hotte, dyre, subtile, incisiue, & resolutiue: wherby it taketh away the mattier of palsey. And Auicen sayth, it comforteth all mollificatiõ of the senowes, for it heateth and drayweth oute fleme, and clenseth the senowes from fleme, and phisitians counsayle vs to eate water cresses in lente, bycause lenten meate is fleumatike.

Water cresse is a cõmon herbe growyng in cold, stony, and watrysshe places, where as be manye wel spryynges. The. vi. is tansey. The vertue of this herbe is to purge fleme, and the heate therof dryeth the senowes. Also it purgeth a manne from wormis, and from the matter wherof they be engendred. And therfore frenche men vse commonly to frye egges therwith in the Ester weke, to pourge awaye the fleme, engendred of fysshe in the lente, wherof wormes are soone engendred in theym that be therto disposed. In the ende of the texte thauctour sayth, that sage is called the sauer and keper of nature.

Nobilis

Nobilis est ruta, quia lumina reddit acuta.
Auxilio rute nix quippe videbis acute.
Ruta viris coitum minuit, muleribus auget.
Ruta facit castum, dat lumen, et ingerit estum.
Cocta facit ruta de pulicibus loca tuta.

36

Foure properties of rewe.

Here thauctor declarynge foure proprietes of the saythe, it sharpethe the syght, and proprelye the ieuse therof, as Auicen sayethe, and as is before sayde at *Allea nux ruta*. The.ii. is, rue diminisheth the desyre of carnall luste in men, and in women rewe augmenteth it: for by reason that rue heateth and dryeth, it diminisheth the sede of men: whiche is subtyle and of the nature of the ayer, but in women rewe maketh subtile and heateth the seede, for in them it is watteryshe and colde, and therfore it stereth them more to carnall lust. The.iii. is, rewe maketh a man quicke, subtile, and inuentyfe: by reason that by heatynge and dryenge, it maketh a mans spiritis subtyle, and so clereth the witte. The.iiii. is that the water that rewe is sodde in, cast and sprinkeled aboute the house, ryddeth away flees, and as phisitions saye, it kylleth theym. And after Auycen: whan the house is sprynkled with the water of wylde gourdes, the flees lepe and flee awaye: and lyke wyse doth the water that blacke thorne is sod in. And Auicen sayth, that some haue sayde, that if gootes bloudde be put in a pytte in the howse, the flees wyll gether therunto and dye. And likewise if a logge be anointed with the greace of an yrchin

Auii can. ca. de ruta.

To kylle flees.

Auic. 6. 4. tra. 3. ca. de effug. pulicum.

37

yrchynne, the fleas wyll gether therto and dye. Fleas can nat abyde ỹ sauour of colewortes, nor leaues of Oleander. Some say, that nothynge is better to auoyd fleas than thinges of stronge sauour: and therfore rewe, myntes, horse myntes, and hoppes be good, and aboue all thynges horse dunge, or elles horse stale is the chiefe. Also the house sprynckeled with the decoction of rape sede, kyllethe fleas. And the parfumynge of the house with a bulles horne, dryueth away flees. Yet to take fleas, nothinge is better than to laye blankettes on the bedde, for therin they gether them selfe.

De cepis medici non consentire uidentur. 37
Colericis non esse bonas dicit Galenus.
Flegmaticis uero multum docet esse salubres,
Presertim stomacho, pulchrumq; creare colorem.
Contritis cepis loca renudata capillis,
Sepe fricans poteris capitis reperare decorem.

Here thauctour speaketh of oynyons, and declareth. v. thynges. Fyrste touchynge theyr operation phisitions agree not. For some saye they be good for flematike folkes, and some say nay, as Rasis, whiche saythe, that they engendre superfluous and flematike humours in the stomacke. Secondly Galen sayth, they be righte hurtefull for colerike folkes, bycause, as Auycen saythe, oynions be hotte in the thyrde degree, & therfore they hurte hotte folkes, as colerike be. Thyrdly oynyons be holsome for fleumatike folkes. For

of onyons.

they be hotte, perſynge, ſubtile, ſcourynge, and openynge, wherfore they dygeſte, cutte, make ſubtile, and wype awaye fleumatike and clāmy humours, growen in the fleumatike folkes.

Fourthly, oynions be holſome for the ſtomake, for they bothe heate and mundifie it from fleme. And therfore Auicen ſaythe, that it, that is eaten of the oynion, throughe the heate therof comfortethe a weake ſtomake. And therfore they make a man well colored. For it is impoſſible for one to haue a lyuely coloure, if his ſtomake be very fleumatike, or fylled with yll, rawe, and fleumatike humours. The. v. is, that oynyons ſodde and ſtamped, reſtore heares agayne, if the place where ỹ heares dyd growe be rubbed therwith. This is of trouthe, whan the heare goth away throughe ſtoppynge of the pores, and corruption of the matter vnder the ſkyn. For the oynyons open the poores, and reſolue the yll mater vnder the ſkynne, and drawe good matter to the ſame place. And therfore as Auicen ſaythe, ofte roubbynge with oynyons is very holſome for balde men. Wherfore the texte concludethe, that this rubbynge with oynyons prepareth the beauty of the head: for heares are the beauty of ỹ head.

Au. ii. can. ca. de preal. Et. 6. 3. ca. de curatione alo perie.

Farther more, oynyons ſtere one to carnall luſt, and they prouoke the apetite, and bynge colour in the face, & whan they be myngled with hony, they diſtroy wartes, they engendre thyrſt. & they hurte the vnderſtandinge, for they engendre an

yll

yll grosse humour, they encreace spyttelle, and the ieuse of them is good for watterynge eyes, and dothe clarifie the syghte, as Auicen saythe. Farther note, that oynyons, hony, and vyneger stamped together, is good for the bytynge of a madde dogge. And therfore some adde these. ii. verses vnto the forsayde texte.

Appositas perhibent morsus curare caninos,
Si trite cum melle prius fuerint et accto.

But of this is spoken before at Allea nux. &c.

Et modicum granum, siccum, calidumq; sinapis. 38
Dat lachrimas, purgatque caput, tollitq; venenum.

Of mustard sede.

Here the auctour recytynge. ii. thynges saythe. That mustarde sede, is a lyttel grayne, whyche is hotte and dyze, vnto the. iiii. degree, after Auicen. Secondly, he putteth. iii. propzetes or effectes of mustarde sede. The fyrste is, it maketh ones eies to water: for by reason that it is verye hotte, it maketh subtile and leuselthe the humydites of the brayne: wherof thanne by theyr flowynge to the eies, the teares come. The. ii. effecte is, it purgethe the brayne, and clenselthe awaye the flematike humydytes of the head. Also if it be put in to the noselthrils, it purgeth ỹ head, by reason that it prouoketh one to nyse. And therfore it is put in to theyr noselthrylles that haue the apoplexie, for the nesynge purgeth ỹ brayne. And lyke wyse mustarde sede, by reason that hit is hotte, doth dissolue and leuse suche flemes as stoppe the cundites of the brayne: of whiche foloweth apoplexie: and thus it apperethe, that

Auicen. ii. cã. cap. de Sinapi.

mustarde sede is a great leuser, consumer, and clenser of fleumatike humidities. The.iii. effecte is, it withstandeth poyson: For Auycen saythe, that venomous wormes can nat abyde ỹ smoke of mustarde sede.

Aui. loco preal.

39 *Crapula discutitur, capitis dolor, atq; grauedo,*
Purpuream dicunt violam curare caducos.

Here the auctor reciteth. iii. propretes or effectis of violettes. Fyrst, violettes delay dronkennes, by reason that violettes haue a temperate swete sauour, whiche greately comforteth the brayne. For a stronge brayne is nat lyghtely ouercome with drynke, but a weke is. Also violettes be colde, wherfore they cole the brayne, and so maketh it vnable to receyue any fume. The.ii. is, violettes slaken ỹ head ache, and greke that is caused of heate, as Auicen, Rasis Alman. and Mesue say: for by reason that violettes be colde, they withstande hotte causes. The.iii. is, violettes helpe them that haue the fallynge syckenes. Thoughe some saye thus, yet this effecte is nat commonly ascribed vnto violettes. And therfore if violettes haue this propzete, it is but by reason of theyr swete smel, ỹ comforteth the brayne: whiche strengthed, is nat hurte by small grefes: and consequently falleth nat in to *Epilence* (whyche is called the lyttell *Apoplexie*) chauncynge by stoppynge of the sensible senowes.

The propretes of violettes.

Egris dat somnum, vomitum quoq; tollit ad vsum.
Compescit tussim veterem, colicisq; medetur.

Pellit

Pellit pulmonis frigus, ventrisq; tumorem,
Omnibus et morbis subueniet articulorum.

Here the auctour reciteth, viii. proprietes of nettyls. Fyrste nettyls cause a sycke body to slepe. For it is subtiliatiue, and cutteth and scourethe fleme, and grosse humours, that greue nature, and lette slepe. Secondly it doth away vompte, and custome therof: by reason that vompte and parbrakynge is caused of a clammye humour, whiche the nettell cutteth. Thyrdely, the nettell fordoth olde coughe: and specially hony, wherin nettel sede is tempered. For the nettel auoydethe clāmy fleme oute of the breste, as Rasis sayethe. And Auicen sayethe, that the nettelle, whan it is dronke with water that barley is sodde in, dothe mūdifie the breaste, and whan the leaues therof is sodde in barly water, they drawe oute grosse humours, that are in the breaste, but the sede therof is stronger. Fourthely it is holsome for them that haue the colycke. For a nettel is a cutter, a subtiler, a resoluer, and a scourer of flematike humidite, or grosse ventosity, whiche engēdre the colike. The colike is a peynfull greefe, in a gutte called *Colon*, as the greuous dysease *Iliaca*, is named of the gutte *Ilion*. Fyftely, the nettell with his heate dryuethe colde oute of the lyghtes. Syxtly, an nettell aswageth swellyng of the bealye: for it resoluethe wynde: wherof most parte swellynge of the bealy cometh. The. vii. effecte is, ỹ nettell helpeth the diseases

Auicen. iii. cā. cap. de vrtica.

in the ioyntes, as the goute. This is of trouthe whan it cometh throughe mattier that is colde, fleumatike, and grosse: by reason that nettelles heate, cutte, and make subtils suche mattier. And besydes these effectis, after Auicen, the nettell stereth one to carnall luste, and propely the sede therof dronke with wyne, openethe the closynge of the matrice, and in leusynge drawethe out fleme and rawe humours, by his vertue absterstiue, and nat resolutiue: yet leste takynge of the nettell or the sede, hurte the throte, it is good to drynke after it, a lyttell oyle Rosate. A nettell is hotte in the begynnynge of the. iii. degree, and drye in the seconde, after Auycen.

Auicen.ii. cā.cap.de vrtica.

Hysopus est herba purgans a pectore flegma.
Ad pulmonis opus cum melle coquatur hisopus.
Vultibus eximium fertur reparare colorem.

Of ysope. Here the auctour recityng the effectes of Isope, sayethe, it purgethe the breaste of fleme: by reason that Isope is an herbe hotte & drye in the. iii. degree, it is a great wyper, leuser, and consumer of fleumaticke humydite: and hathe a synguler respecte on the partes of the breste: and therefore ysope mooste properly is sayde to pourge the breaste of fleme. Secondelye, it is also good to purge the lyghtes from fleme, for the same cause and properly if it be sodde with hony: for hony is a scourer; and the ysopes scourynge is augmented with the bodies. The same wylleth Auycen, sayenge: Isope comforteth the breast & lyghtes.

Au. ii. can. ca. de. hisopo.

diseā-

diſeaſed with the coughe and tiſicke of olde continuance, and lyke wiſe doth the decoctiõ therof made with hony and fygges. Thyrdelye, yſope maketh one well colored in the face. For Auycen ſaith, that the drinke therof cauſeth good colour. And beſydes theſe effectes, Iſope auoydethe fleme and wormes, as Auycen ſaythe. And after Platearius, yſope ſodde in wine cleanſeth the matrice from all ſuperfluites.

Appoſitum cancris tritum cum melle medetur,
Cum vino potum poterit ſedare dolorem.
Sepe ſolet vomitum ventremq; ſolutum.

This texte declareth thre operations of cherfyll. Fyrſte cherfylle ſtamped with hony, and layde plaiſter wyſe to a canker, healeth it. Thus ſaith Platearius in the chapter therof. A canker is a melancolye impoſtume, that eatethe the partes of the body, as well fleſhye as ſenowy. And it is called a cãker, bicauſe it goth forth like a crabbe. The.ii effect is, if cherfyl be dronken with wine, it healeth the ache of the bealy. For it aſſwageth inflation that is cauſed of groſſe ventoſytye, wherof the ache cometh, and leuſeth ventoſyte of the ſtomake and all other guttes, and openeth ſtoppinge, and therbnto the wyne helpeth. of cherfyl. A canker.

Thyrdely cherfyll ceſſeth vometynge, and the laſke: and by reaſon that it is hotte in the thirde degree, and dry in the ſeconde, hit digeſteth and dryeth that mattier, wherof vomyte commeth. And this is verye trouthe, whan vomite or the laſke

laske come of colde fleumatike matter. And beſides theſe effectes, hit prouoketh brine and the menſtruoſytie, and aſwagethe ache of the ſydes and raynes, and ſpecyalliye taken with Mellycratum.

41 *Enula campana reddit precordia ſana.*
Cum ſucco rute, ſi ſuccus ſumitur huius.
Affirmat ruptis nil eſſe ſalubrius iſtis.

Elfe dock ſcabwourt or horſe dock. Here thauctour declarynge two effectes of enula campana, ſayth, it comforteth ỹ harte ſtrynges, that is, the bryymme of the ſtomacke, whiche is properly called the harte ſtrynges, or elles vitall membres, that is the wyndye membres, whiche be nere the harte, and ſpecially the harte roote. That it comforteth the bryym of the ſtomake appereth, in that the ſwete ſmellyng roote of enula cõforteth the ſenowy membres. For the bryymme of the ſtomacke is a ſenowy membre. That it comforteth wyndy membres apereth: For wyne made of enula, called *Vinum enulatum*, clenſeth the breaſte, and lyghtes, or longes, as Auycen ſayth. Alſo enula ſwalowed downe with hony, helpeth a man to ſpytte, and hit is one of thoſe herbes, that reioyce and comforte the harte. The.ii. effecte is, That the ieuſe of this herbe, with the ieuſe of rewe, is very holſome for theym that be bourſte, and that is ſpecially whan the burſtennes cometh by ventoſite: for theſe two ieuſes diſſolue that. And beſydes theſe effectes enula is good for a ſtomake fylled with yl humours, and

Aui. ii. cã. ca. de enula.

it

It openeth opilations of the lyuer and splene, as Rasis sayth. And it comforteth all hurtes, colde grefes, and motions of ventosites, and inflations, as Auicen sayth.

Cum uino coleram nigram potata repellit.
Sic dicunt ueterem subtum curare podagram. *pulegia*

Here the auctour rehersynge two effectes of hyll worte sayth, that pryncipally the water thereof taken with wyne pourgeth blacke coler. Secondelye, hyllworte healeth an olde goute. For the propzete of this herbe is to melte and dyssolue fleme, wherof berye often, the goute is wonte to be engendzed. And note, that after Platearius, hyllworte is hotte and dzye in the thyrde degree. The substance therof is subtile, the vertue comfortable, throughe the swete smell, the substance therof openeth, and the qualities do drawe, the fyrye substaunce or nature therof consumeth, by burnynge, and dryenge. *A remedy for coler.*

Illius succo crines retinere fluentes, 42
Alitus asseritur dentisq; curare dolorem.
Et squamas succus sanat cum melle perunctus.

Here thauctour rehersynge. iii. effectes of water cressis sayth, they reteyne heares fallyng away, if the head be annoynted with the iewse therof, or elles if the iewse or water therof be dronke. *water cresses.*

This effecte Auycen toucheth, sayenge: The drynkynge or annoyntynge with watercresses reteineth heares fallynge awaye. The. ii. effecte is, watercresses doth cure tothe ache, specially if *Aui. ii. cā. ca. de nasturcio.*

the ache come by colde, for it percith, resolueth, and heateth, as apperethe at *Cur moriatur homo.* Thyrdely, the ieuse of warter cresse taken wyth hony, or the place annoynted therwith, doth awaye skales that cleue to ones skynne: by reason that suche skales be engendred of salte fleume. Watercresse, as is sayde, purgeth all fleme: therfore if it be dronke, it resistethe the cause of skales: and hony, whiche is a clenser, helpeth moche therto. Besydes these effectes, water cresses dype vp the corruption of the bealye, and clenseth the lyghtes, it heatethe the stomacke and lyuer, and is holsome agaynste the grossenes of the splene, namely whan a playster is made of that and of hony, it causethe one to caste vp coler, it augmentethe carnall luste, and by dissoluynge auoydeth out wormes and prouoketh mēstruosite, as Auicen sayth.

Cecatis pullis, ac lumine mater hyrundo,
Plinius ut scribit, quamuis sunt cruta reddit.

Of celendyne.

Here the auctour sayth, whan ponge swalowes be blynde, the damme bryngethe Celendyne, and roubbeth theyr eyes, and maketh theym to see: wherby thauctour sheweth, it is holsome for the syght. And this appereth to be true: for cōmonly it is put in medicines agaynst feblenes of syght. Celendyne hath ieuse, and is well knowen. And why swalowes knowe it better than other byrdes may be, bicause their ponge be oftener blind, swalowes donge doth make them blynde, and so the

the damme dongethe sometyme in the yonges eies, and maketh them blynde. And after Platearij, celendyne is hotte and dry in the. iii. degree. And the qualites and substance therof hath vertue to dissolue, consume, & drawe. And the rotes therof stamped and sodde in wyne, are good to purge the head, and womans priuite from broken moyste humours, if the pacient receyue the smoke therof at the mouthe, and after gargyse wyne in the throte.

Auribus infusus vermes succus necat vsus,
Cortex verrucas in aceto cocta resoluit.
Pomorum succus flos partes destruet eius. 43.

Here the auctour rehersynge. iii. thynges of wilowe, saythe, the ieuse therof poured in to ones eare, kylleth wormes: by reason of the stiptilite and dryeng therof. And after Auicen nothynge is better to heale matterynge at the eares, than the ieuse of wyllowe leaues. Secondly, the rinde of wylowes, sod in vineger, doth away wartis. And Auicen sayth, wylowe asshes with vineger drawethe vp wartes by the rootes: by reason of the asshes vehement dryeng. Yet to distroy wartes, nothynge is better than to rubbe them with Purslane. This the prophete and nat the qualyte of Purslane dothe after Auicen. Thirdelye, wylowe flowers and the ieuse of the fruite therof, letteth the byrth of a chylde: for through stiptilite and droughte therof, it causeth the chylde to be borne with great peyne.

To kylle wormes.

Auicen. ii. cã. cap. de salice.

To voyde wartes.

Au. ii. can. ca. de. portulaca.

44. *Confortare crocus dicatur letificando.*
Membraq; defecta confortat epar reparando.

Of saffron. Here the auctour sayth, that saffron comforteth mans body, in gladdynge it. And wytteth well, that saffron hathe suche a proprete, and if one take more therof than he oughte, it wyll kylle hym in reioisinge or laughyng. Auicen sayth, ỹ to take a dramme and a halfe, wyll kyll one in reioysynge. Secondly, saffron comforteth defectyue membres, and principallye the harte.

Aui. 2. cã. cap. de croco. It comforteth the stomacke, with the stiptilitie and heate therof: and for ỹ same cause restoreth the lyuer, for it wyll not suffre the lyuer to be dissolued. Yet to vse it ouermoche, inducethe parbrakynge, and marrethe the appetyte. Of this Auicen warneth vs sayenge: It causethe parbreakynge, and marreth the appetyte, bycause it is contrarye to the sharpenes in the stomacke, whiche is cause of appetyte. Besydes these proprietes, saffron maketh one to slepe, and dulleth the wyttes, and whan it is dronke with wyne, it maketh one dronken, it clenseth the eyes, and letteth humours to flowe to theym, it makethe one to brethe well, it stereth to carnall luste, and maketh one to pysse.

c
44 *Reddit fecundas permansum ſepe puellas*
Iſto ſtillantem poteris retinere cruorem.

Of lekes Here thauctor recitynge.ii. commodites of lekes sayth, ỹ ofte eatynge of lekes maketh ponge womẽ frutefull, by reason, as Auicen saith, lekes dilate

late the matrice, and taketh away the hardenes therof: whiche letteth the conception. Secondly lekes stynte bledynge at ẏ nose, as Auicen sayth. Many other effectes of lekes ar rehersed at Allea nux ruta. &c.

Auicen.ii. can. cap. de porro.

Quod piper est nigrum non est dissoluere pigrum.
Flegmata purgabit, digestiuamq; iuuabit.
Lencopiper stomacho prodest, tussisq; dolori
Vtile preueniet motum febrisq; rigorem.

Here the auctour declarynge many commodites of pepper, sayeth, that blacke pepper through the heate and drynes therof, leuseth quickely: for it is hotte and drye in the thyrde degree. Secondly it purgeth fleme: for it draweth fleme frome the inner parte of the body, and consumeth it. Lyke wyse it auoydeth fleme out, that cleueth in the breast and stomacke, heatynge, subtylynge, and dissoluynge it. Thyrdely, it helpethe digestion. And Auicen saythe, that pepper digesteth and causethe appetyte, and specially longe pepper, whiche is more holsome to digeste rawe humours thā eyther white or blacke, as Gal. sayth Secondly, he declareth. v. holsome thynges of white pepper. Fyrste, white pepper comfortethe the stomacke: For Galen saith, that it comforteth more than the other two. And Auycen saythe, that whyte pepper is more holsome for the stomacke, and more vehementely, dothe comforte. The. ii. is, pepper is specially holsome for the cough, that cometh of colde fleumatike mattier.

Pepper.

Au.ii.can. ca. de. pipare.

Gal.3. de. reg.sanitatis.cap.7.

Aui. loco preal.

for it heatethe, dissoluethe, and cuttethe it. And Auicen sayethe, whan pepper is ministred in lectuaries, it is holsome for the coughe, and aches of the breast. Thirdly, whyte pepper is holsome for ache, and that is to wytte of the breaste, and ventours payne. And for that, al pepper is good, for al pepper is a dyminisher & a boider of wind. And Auicen sayth, that white pepper and longe is holsome for pryckynge ache of the bealy, if it be dronke with hony and fresshe baye leaues.

Agaynste the bealy ache.

Fourthly, pepper withstandeth the causes of a colde feuer, for it digesteth and heateth the mattier. Fyftely, pepper is holsome for a shakynge feuer, by reason that the heate of ỹ pepper comforteth the senowes, and consumeth the matter spred on them, and Auicen sayethe, in rubbynge it is made an oyntemente, with vnguentum, holsome ageynste shakynge. These .v. proprietes are ascribed to the other kyndes of pepper, as Auicen saith. And besydes these effectis, pep heateth the senowes and braunes of mans body, it mundifieth the lyghtes, and a lyttell prouoketh the brine, but moche leuseth the bealy, as sayethe Auicen. There be .iii. sortes of pepper, whyte pepper, called *Lencopiper*, longe pepper, called *mocropiper*, and blacke pepper called *melancopiper*. Hit is called white pepper, that is verye grene and moyste: and whan it is a lyttell dryed and nat perfectely ripe, it is called longe pepper. But whanne it is perfectely ripe, it is called

blacke

blacke pepper.

Et mox post escam dormire nimisq; moueri. 45
Ista grauare solent auditus ebrietasq;.

Here the auctour reciteth.iii.thynges that greue the herynge. The fyrste is immedyate slepe after meate, and that is if one eate his fylle. For the immediate slepe wyll not suffre the meate to digeste, and of meate vndigested are engendred grosse vndygested fumes, whiche with theyr grossenes stoppe the cundytes of herynge: and they engrosse and trouble the spyrites of hering. The.ii. is, to moche mouynge after meate: for that also letteth digestion, and the due shuttynge of the stomackes mouth: by reason that than the stomackes mouthe closeth not so easely, as by a littel walkinge, wherby the meate discendeth to the bottum of the stomacke. For whan the stomake is not shutte, many fumes ascende to the head, that greue the herynge. The thyrde is dronkennes, wherof many fumes and vapours are engendred, whiche ascende to the head, and organ of herynge, and troubleth the spyryte therof, and greueth the herynge. And dronkennes doth not onely hurte the herynge, but also the syghte, and all the sences, for the same cause as is before sayde. There be thre thynges, as Auicen saythe, that hurte the eare and other senses, lothynge, repletion, and slepe after repletyon. And some texte hath this verse: *Balnea, sol, vomitus affert repletio clamor*, whiche thynges greue the

Hurt suffre to the herynge.

Auic. 4.3. cap. 2. de confe. sanit. auris.

the herynge, but specially greate noyse. For Auicen sayethe, if we wylle here well and naturallye, we muste eschewe the son, laborious bayninge, bompte, greate noyse, and repletion.

Metus, longa fames, uomitus, percussio, casus,
Ebrietas, frigus, tinnitum causat in aure.

Here the auctour recytethe seuen thynges, whiche cause a hũmynge and a noyse in ones eare. The fyrste is, feare, and after some, mocyon. The cause is, for in feare the spyrytes and humours crepe inwarde toward ȳ harte sodaynly, by whiche motion ventositie is lyghtlye engendred, whiche entrynge to the organ of the hearynge, causeth tinginge and ryngyng in ȳ eare. By corporall mouynge also humours and spirytes are moued, of whiche motion ventositie is lyghtlye ingendred, whyche commynge to the eares causeth ryngynge. For ryngynge is caused through some mouyng of the vapour or ventosite about thorgan of the herynge, mouynge the naturall ayre of those pypes or organs contrary to theyr course. The seconde thing is great hunger, Auicen shewethe the reason sayenge: that this thynge chaunceth throughe humours spredde and restynge in mans bodye. For whan nature fyndethe meate, she is conuerted vnto them, & that resolueth & moueth them. The third is bometynge: For in bometynge, whyche is a laborious motion, humours are specyallye moued to the head. In token wherof we see the eies

Auic. 4. 3. ca. 9.

and

and face come redde, and the syghte hurte. And thus also by bometynge, vapours and ventosi-tes are soone moued to the organ of the herynge. The fourth is beatynge aboute the head, specially the eare. For therby chaunceth vehement motion of the naturall ayer, beynge in thorgan of the herynge. For whan any membre is hurte, nature immediately sendeth therto wynde and blud, which two be the instrumentes of nature, by whiche than, motion is caused in the eare.

The.v.is fallynge, specially on the head, for the same cause that is shewed of beatynge. And of a falle, what euer it be, a mouyng of the humours is caused in the body. The syxte is dronkennes. For dronkēnes fylleth the head with fumes and vapours, whiche approchynge to the organ of the herynge, troublethe it, and maketh a noyse in the eare. The.vii.is colde: for by great colde the organ of the herynge is febled. wherfore of a smal cause by colde, ryngyng in the eare chanceth, for great colde causeth ventosites. And ringynge in the eares chaunseth not onely by these causes, but also by manye other, as of ventosyte engendred in the head, and therin moued, orels by soune of matter and corruption engendred in the eare, or elles by motions of ventosytes, chāsynge ofte tymes in the openynge of the eare, as they that haue an ague: or by the greatte repletion of the bodye, and mooste specially of the head, or by some clammy matter resolued in to a

lyttell ventosyte: or by medycynes, whose pro-
pyete is to retayne humours and ventosytyes in
the partyes of the brayne, as sayth Auycen,

46 *Balnea, vina, uenus, ventus, piper, allea fumus,*
Porri, cum cepis, lens, fletus. faba, synapis,
Sol, coitus, ignis, labor, ictus, acumina, puluis,
Ista nocent oculis, sed vigilare magis.

ppi thyn-
ges hurte
full to the
eyes.

Here the auctour reherseth. xxi. thynges hurte-
full to the eyes. The fyrste is baynynge, whe-
ther it be moyste or drye, called hotte houses.
For baynynge greately heateth the eyes, and so
hurtethe theyr complexion, for the eyes be natu-
rally colde of the nature of water. Secondely,
baynynge drieth and resolueth the subtile humi-
dites of the eies, with whiche the syghty spirites
that are fyery, shulde be refressched & tempered.
This hath made many one blynd in Almayne,
where as they vse many baynes, & hotte houses.
Lyke as in Holande are moze lepzes than in any
other countre for faute of good gouernaunce.
The. ii. is wyne, vnmoderately taken: for that
feblethe the eies & syght: by reason that it fylleth
the head with fumes and vapours, whiche dull
all the wyttes. The thyrde is ouer moche carnall
copulation, whiche all phylytians saye, feblethe
moche the syght. And Aristotel noteth the cause:
Ari. 4. pl. problema for by carnall copulation, that that is behoue-
full for the eies, is taken awaye. There muste be
in the eies moyste watterysshe subtylytye, whiche
fortifieth the visible spirites. For the eie is natu-
rally

tally moyste. And therfore Aristotell sayethe, the eies be of the nature of the water. But whan natural moystures are drawen and voyded out, the body wareth dry, and witherethe awaye: the eyes lose theyr pryze nature, whyche they reteyne and kepe by humidite: and not without a cause: for by fiery spirites, whiche are in moche mouynge, the syghte wolde vanyshe away, ner that it were succoured with moysture. Thus it appereth playnely, that carnall copulation, by drawynge awaye the moystnes, dryethe vp the superyour partes of man, wherby the quycke syghte is hurte. The.iiii.is wynd, and specially the southe wynde. For Hippocrates sayethe: the southe wynde is mystye, and dusketh the eyes: for that wynde fylleth the head with humidites, which dulle the wyttes, and darke the syghte. The. v. is pepper, whiche throughe ỹ sharpnes therof, engendrethe fumes that byte the eyes. The. vi. is garlyke, which also hurteth the eyes throughe sharpenes and vapourosite therof, as is sayd at *Allea nux ruta. &c.* The. vii. is smoke, whiche hurteth the eies, throughe the mordication and dryenge therof. The. viii. is lekes: For by eatynge of them, grosse melancolye fumes are engendred: wherby the syghte is shadowed, as is before sayde at *Allea nux ruta. &c.* The. ix. is oynyons, the eatynge of whiche hurtethe the eyes, throughe theyr sharpenes. The. x. is *Lens*, the moche eatynge wherof, as Auycen sayethe, dus-

Arist. in sẽ. su & sẽsato. Et. v. de ge. animalium.

Hippo. aphorisillo Austrini flatus. &c.

keth the syght, throughe the vehement dryenge therof. The. xi. is to moche weppynge: whiche weaketh ỹ eies, for it causeth debilite retentyue of the eies. The. xii. is beanes, the vse wherof engendreth a grosse melancoly fume, darkynge the visible spirites, as lekes do. And therfore the eatynge of beanes induseth dredefull dreames. The. xiii. is mustarde, the vse wherof feeblethe the syghte throughe his tartenes. The. xiiii. is to loke againste the sonne: and that is through the vehement splendour and bryghtenes therof: wherby the syght is distroyed, as appereth by experience. For the vehemēt sensiblenes of a thynge, nat proportioned to mans sense, as the sonne beames, corrupte mans sense. The. xv. is to moche carnall copulation, and specially after great fedynge or repletion, or after greatte voydynge or emptines, but this is al redy declared. The. xvi. is fyre, the beholdynge wherof, causeth vehement dryncs in ỹ eies, and so hurtethe the syghte: and eke the bryghtenes therof hurteth the eies. And therfore we se commonly, that smythes, and suche as worke before the fyre, be redde eied and feeble syghted. The. xvii. is to great laboure, for that also dryeth vehementely. The. xviii. is smytynge vpon the eies, whyche hurteth the syghte, for it makethe theym bludde shotte, & troubleth ỹ visible spirite, & other while engendreth impostumes. The. xix. is to moche vse of tarte or sharpe thynges, as sauces: and

that

that is throughe the tertenes of fumes of theym engendred. The. xx. is duste, or walkynge in dustye places: in whiche. duste fleethe lyghtely in to the eies, and dusketh the syghte. The. xxi. and aboue other hurtefull to the eies and syghte is to moche watche: For to moche watche inducth to moche drynes in the eies. And generally all repletions hurte the eies: and all that dryeth vp nature: and all that troubleth the bloudde, by reason of saltenes or sharpenes. All dronkennes hurtethe the eies: Vometynge comfortethe the syghte, in that it purgeth the stomake: and hurteth it, in that it moueth and driueth the matiers of the brayne, to the eies. And therfore yf it be nedefulle to spue, it muste be done after meate without constrainynge. Also to moch slepe incontinent after meate, and moche bloudde lettynge, and namely with ventosites, hurteth the syghte, as Auycen sayethe.

Aui iii. tracta. iiii. cap iiii.

Feniculus, verbena, rosa, celidonia, ruta.
Ex istis fit aqua, que lumina reddit acuta.

Here thauctour reciteth. v. herbes, whose water is very holsome for the syghte. The fyrste is Fenel, whose iuyse put in to the eye, sharpethe the syghte, after Rasis. The. ii. is Uerueyn, whereof the water is of many phisitions put in receytes holsome agaynst feblenes of syghte. The. iii. is Rose water, whiche dothe comforte the lyuely spirite and syghte. The. iiii. is Celendine, whose ieuse is citrine, it is called Colidonia, that is, gy-

To clarify the eyes.

vynge celestial gyftes. The.v.is rue: the water of those two herbes is holsome for the sighte, as phisitions commonly saye.

47 *Sic dentes serua, porrorum collige grana,*
Ne careas iure cum iusquiamo simul ure.
Sicq; per embotum fumumq; cape dente remotam.

For tothe ache. Here thauctour recitynge certeyne medicines for tothe ache, saythe, Lykes sede and Henbane burned together, is good for the tothe ache. They must be mynistred on this wyse: the ieuse of henbane with the leke sede muste be bourned together: and the smoke muste be receyued throughe a fonell, on the syde that the ache is. The vertue of the Henbane taketh away the feelynge of the peyne. And the vertue of the leke sedes fume killethe wormes, whiche other whyle lyenge in the concauites of the tethe, cause intollerable peyne, as Aurcen saythe.

Aulcen.ii. cā.cap. de porro.

Nux, oleum, frigus capitis, anguillaq; potus,
Ac pomum crudum faciunt hominem fore raucum.

This texte declarethe. vi. causes of hoorsenes. The fyrste is eatynge of nuttes, for nuttes dyre moch: and therfore they asperate the voyce, and make it lyke a cranes voice. The.ii. is oyle, the vse wherof may engendre horsenes: for some part tis therof cleue faste to the pype of the lyghtes, causynge horsnes. Secondly, it maketh colerike folke hoorse, by reason ꝑ i them ꝑ oyle is lyghtly inflamed, and so the inflammation causeth exasperation and hoorsenes: but the fyrste cause

seemeth

48

semeth better. The thyrde is colde of the head. For colde of the head dothe presse together the brayne, wherby the humours discende towarde the throte, and the ppe of the lyghtes: and enduceth hoorsenes, through to moche moystnes of the ppe. The fourthe is eatynge of yeles: for the eatynge of them multiplyeth clammy fleme, which compynge to the lyghtes, sticke there styll, and cause hoorsenes. The fyfte is, ouer moche drynkynge, specially towarde bedde. For than the behemente wetyng of the ppe of the lightis dothe chyefly cause horsenes of the boyce, as all physytyons saye. The syxte is rawe appulles, for by reason that they be rawe, they encreace fleme: and if they be not rype, but sharpe and sower, they make the throte roughe.

48

Ieiuna, uigila, caleas dape, valde labora.
Inspira calidum, modicum bibe, comprime flatum.
Hęc bene tu serua si uis depellere reuma.
Si fluat ad pectus dicatur reuma catarrus,
Ad fauces branchus, ad nares esto coriza.

Here thauctor declareth seuen thinges that cure the reume. The fyrste is abstinence from meate, or fastyng, for therby the matter is diminished, for abstinẽce drieth, and the mattier is better typed and consumed: For whan nature fyndeth no matter of foode wheron she may worke: she worketh vpon reumatike matter and consumethe it: and so the head is lesse filled therwith. Wherfore Auycen sayth: that a man haupnge the *catarre* or

For the reume.

the

the pose, shoulde take hede that he fyll not hym selfe with meates. The.ii.is watche, for watche dryeth the brayne, and withstandethe that the vapours ascend not to the head. The.iii.is hotte meates and drynkes: for with theyr heate the colde water of the reume is dygested. The.iiii. is to labour moche: for therby the mattier reumaticke is consumed, by reason that moche labour dryeth vp the superfluities of the body.

And in stede of *valde*, some textes haue *veste*, and than the sentence is, that warme garmentes is holsome for the reume, specially whan it cometh by colde matter. The fyft is inspyrynge of hotte ayer, and specially if the catarre procede of colde mattier: for by breathynge of warme ayer, the mattier is warmed and ryped. The syxte is to drynke lytel, and to endure thirst: for therby the reumatike matter is consumed. For lyttell drynkynge fylleth nat the head, as moche drynkinge doth. The.vii. is to holde ones breath: for that is speciallye good in a catarre caused of a colde mattier: By reason that this holdynge of the breath, heateth the partis of the breast, and soo the colde fleumatike matter, causynge the catar, is better digested. Auicen rehercinge these thinges sayth. It behoueth to kepe the head warme continually. And also it must be kepte frome the northe wynde, and namely after the southe. For the southe wynde repleteth and maketh rare. The northe wynde constrayneth. Also he muste drinke

Aui. loco. preal.

dryuke no colde water, nor slepe on the day time. He muste endure thyrste, hunger, and watche, as moche as he can: for these thynges in this syckenes are the begynnynge of helthe. Farther more Rasis byddethe hym that hath the reume, to be ware of lyenge vp ryght. For by lyenge vpryght the reumatike matter floweth to the hynder parties of man, where as be noo manifeste issues, whereby the matter may voyde oute. Therfore it is to be feared, lest it flowe to the senowes, and cause the crampe or palsey. And lyke wyse he ought vtterly to forbeare wyne: for wyne is vaporous, and in that it is very hotte, it dissoluethe the mattier, and augmenteth the reume. And lyke wise he muste not stande in the sonne or by the fyre, for the sonne and fyre leuse the matter, and augmenteth the reume. In the last two verses thauctour putteth difference betwene these thre names, *catarrus*, *branchus*, & *corisa*. And the differēce standeth in the matter flowing to one patte or an other of the bodye. Whan the matter ronneth to the breast partyes, it is called *catarrus*, whan it runneth by the nose, it is called *corisa*, whan it runneth to the necke, it is called *branchus*. But this worde reume dothe note and signifye generally all maner of matter flowynge from one membre to an other. Rasis.3.ak

Auripigmentum sulphur miscere memento,
His decet apponi calcem commisce saponi.
Quatuor hec misce, commixtis quatuor istis

Fistula curatur, quater ex his si repleatur.

For the fistule.

Here the auctour reherſynge a curable medicine for the Fyſtule, ſaythe: that a playſter made of *Auripigmentum*, Brymſtoone, whyte lyme, and Sope, myngled to gether healeth the Fyſtule. For theſe thynges haue vertue to drye and mundifie: whiche ententions are requiſite in healing a fiſtule. Platearie ſayth, *Auripigmentum* is hotte and drye in the fourth degree: it diſſolueth and drawyeth, cõſumeth, and mundifieth. Brymſtonne and Sope as he ſaythe, are hotte and drye, but brymſtone is more behement, for it is hotte & drie in the fourth degre, but ſope is not. Auicen ſaith that lyme waſhed, dryeth without mordication, and maketh ſteddy. The Fyſtule is a rounnynge ſore, whiche auoydethe mattier more or leſſe, after the diuerſite and courſe of the moone. *Auripigmentum* is that that grauers faſten bras and metalles with to ſtoones.

49 doest
50
51

52 *Oſſibus ex denis bis ſenteniſq; nouenis.*
Conſtat homo denis bis dentibus et duodenis.
Ex tricentenis decies ſex quinqueq; venis.

The nombre of bones.

Here thauctour nombreth the bones, teethe, and veynes in mans body. Fyrſte he ſayth, there be CCxix. bones. Yet after the doctours of phiſike, as Hippocrates, Galen, Raſis, Auerroys, and Auicen, ỹ bones in mã be. CCxlviii. And though herin be variance, yet there is a mayſter of phyſicke that ſayth, *Oſſa ducenta ſunt atq; quater duodena.* Secondly thauctour ſayth, that a man mooſte

The nombre of tethe.

com-

commonly shulde haue .xxxii. tethe. But yet it chanceth, that some lacke .iiii. of the laste tethe, whiche be behynde them that we call the grynders: and these haue but .xxviii. tethe. Some lacke these .iiii. laste tethe in chylde hoode onely, some other lacke them tyl they be very olde, and some all theyr lyfe. Here is to be noted, that after Auicen, the .ii. formoste tethe be called *duales*, and two on eyther syde of these twayne, are calledde *quadrupli*. There be .ii. in the vpper sawe, and .ii. in the nether: al these tethe be ordeyned to cutte, and therfore some call theym cutters, and specially ỹ *duales*. Nexte vnto those *quadruples*, are .ii. tethe aboue, and .ii. beneth, called *canini*, whose office is to breake harde thinges. After those be .iiii. other on eyther syde called grynders .iiii. aboue and .iiii. beneth. After those some haue a tothe called *sensus*, on eyther syde, and as well aboue as benethe. These also are ordeyned to grinde mans meate. And so the holle numbre of the tethe is .xxxii. or els .xxviii. in them that haue nat the tethe called *sensus*. There is than .iiii. *duales*. iiii *quadruples*. iiii. dogge tethe. xvi. grynders and .iiii. *sensus*. Thyrdely the texte sayth, that there is in man .CCCIxv. beynes, as appeceth in the nothamie.

Aui.i.doc. v. cap. de anoth. dentium.

Quatuor humores in humano corpore constant. 53
Sanguis cum colera, flegma, melancolia.
Terra melan, aqua fleg, et aer sanguis, coler ignis.

Here thauctour declareth the .iiii. humours in

man, as Bloud, Fleume, Coler, and Melancoly. And shewing the nature & complection of them, he compareth ethe to one of the .iiii. elementes. Melancoly is cold and dry, and so compared to the erthe, whiche is of lyke nature: Fleme is colde & moyste, and so compared to water. Bloud is hotte and moyste, and so compared to the aier. Coler is hotte and dry, and so compared to fyre. These thynges are declared in these verses.

Humidus est sanguis, calet, est vis aeris illi.
Alget, humet flegma, sic illi vis fit aquosa.
Sicca calet colera, sic igni fit simulata.
Melancolia friget, siccat quasi terra.

Auí i. doc. iiii. cap. i.

For a farther knowlege witteth well, that after Auicen, ther be .iiii. humours in mans bodye. Bloud, Fleme, coler, and melancoly, as is sayd. The best of them is bloudde, fyrste by cause it is the mattier of mans spirites: in whom consisteth mans life and operations, Secondly bycause it is comfortable to the principles of lyfe, it is temperately hotte and moyste, Thyrdely bycause it restoreth and nourysheth the body more than the other humours. And it is called the treasure of nature: for if it be loste, deth followeth forthe with. Nexte to bloudde in goodnes is Fleume. Fyrste by reason that if nede be, it is apte to be tourned in to bloudde. Secondly bycause it is very nere like humidite, whiche is as fundation of lyfe. After fleme in goodnes is coler: whyche is ptener with natural heate soo longe as it kepeth conuenient measure. Than followeth melancoly,

lancoly, as dregges and durte remoued aparte from the prynciples of lyfe, enneiny to ioye and lyberalyte, and of nere kynred to age and dethe. Secondly note, that in the diuision of humours there is .ii. kyndes of bloudde, that is to say, naturall and vnnaturall. Naturall bloud, that is to say, veyne bloudde, is ruddy and obscure: and artery bloude is ruddy and clere: without yl sauour, and in comparison of other humours, it is very swete. Of vnnaturall is .ii. sortes: the one is vnnatural in quantite, that is to say, whiche is changed from good complection in it self, or elles by mynglynge of an nother humour. There is an other vnnaturall bloudde, whiche throughe mynglynge of other humours, is yll bothe in qualyte, substance, quantite, and in proportion of the one to ỹ other. And this is double, for the one is nat naturall by mynglynge of an yll humour, that cometh to hym frome without. The other is vnnaturall by mynglynge of an yl humour, engendred in the selfe bloudde: as whan parte of the bloudde is putrified, and the subtile parte therof is turned in to coler, and the grosse parte in to melancoly: orels in to coler, or ỹ melancoly, orels both remayneth in the bloud. And this vnnatural bloud, by mynglynge of an yll humour, varieth from naturall bloud many wayes. Fyrste, in substance: for it is grosser and fouler, syth melãcoly is myngled therwith: orels it is more subtile, whan wattryshenes or citrine

coler is myngled therwith. Secondly in colour, for some tyme whan fleume is mynged there with, it enclyneth to whitenes, or throughe melancoly to blackenes. Thyrdly in sauour: for by mynglynge of putrified humours it is more stynkynge: ozelles by mynglynge of rawe humours it hathe no sauour. Fourthly in talage, for by mynglynge of coler it enclyneth to bytternes, and by melancoly to sowernes, or by fleme to vnsauerynes. Also of fleme there be two kyndes, naturall and vnnaturall. Naturall is that whiche within a certayn space wyll be bloudde, for fleme is vndigested bloudde. Ther is an other spyce of fleme, which is swete and somewhat warme, yf it be compared to the bodyly heate. But comparynge it to ruddy bloudde and coler, it is colde. Fleme is naturally whyte: and this is called swete fleume, extendynge this name swete to all the talages delytynge the taste: for other wyse the naturall fleme is not swete: but vnsauery and watrysche, and very nere ỹ talage of water. And to this fleume, nature hathe nat gyuen a prope mantion, as she hath done to coler and melancoly: but nature maketh it ronne with the bloudde, for it hathe a very nere symylitude to bloudde. And of this fleme there be .ii. necessites and one vtilite. The fyrste necessite is, that it be nere the membres, so that their vertue maye digest and tourne it in to bloud: and that ỹ membres by it maye be nourysshed, whan they haue

haue loste their natural foode, that is for to say good bloudde, throughe restraynte of materiall bloudde, whiche restraynte is caused of the stomacke & lyuer, through some causes accydentall The second necessite is, that it mingle with the bloudde, and make it apte to norysshe the membres of fleumatike complection, as the brayne, and nuche: for that that muste nourysshe these membres, muste be well myngled with fleme. The vtilite of fleme is that it moyste the ioyntes and membres, that moue moche, lest they ware dry through the heate that cometh of theyr mouyng and rubbyng. Unnaturalle fleme may be deuided. Fyrste in his substance: & so some therof is *muscillaginosum*, and that is fleme, to ones semynge, diuers, for in some parte it is subtyle and thynne, and in some other grosse and thycke: it is called *muscillaginosum*. bycause it is lyke muscilages, drawen out of sedes. There is an other fleme that appereth egall in substance, that is in subtylite and grossenes, to ones dempnge: but for a trouthe, it is diuers in euery parte: this is named rawe fleme. And this encreaseth in the stomacke and entrayles. And to auoyde it out of the stomacke Hyppocrates byddeth vs to spewe twyse a moneth, and to voyde it oute of the guttes, nature hath ordeyned coler to rounne from the cheste of the galle to the entrayle *Ieiunium*, and so forth to the other lower guttes, to scoure away that fleme from the brymmes of the entrayles,

and

and to cause it to discende downe with the other dregges and fylthe. Some tyme this fleme is encreased in the veynes, specially of olde folkes by inyshynge of their dygestion, and there remaynyng, is by littel & littel augmẽted & engrossed, & hurteth nature, which can not by the veines therto ordeyned, voyde it out, yet it doth that is possible to kepe it from the harte, and other inwarde membres, and dryueth it to the outewarde membres, and specially to the legges: for by the heuynes therof it draweth naturally to the lower partes of man. And this is the cause why olde folkes legges are swollen, and that if one presse downe his fynger therin, there taryeth a hole, specially towarde nyghte, and in fatte folkes & suche as were wonte to be nourysshed with moyste meates. There is a nother spice of fleme verye subtyle, and watteryshe, lyke vnto water, and some what thicke: This fleme is very often myngled with their spytylle, that haue yll digestion, and of those that be greatte drynkers: it rounneth frome the brayne to the nose, as it is wont in the begynning of the pose, and whan by decoction and boylynge in man, it cometh grosse, it is tourned in to fleme, grosse, whyte, and muscillage. There is an other fleme, grosse, & whyte, called *Gipseum*, the subtile parties of this fleme is dissolued, through longe bydynge in the ioyntes: and the grossenes therof remayneth in the ioyntes as harde as stones. This fleme engen-

dreth

dzeth the goute vncurable. There is an nother fleme thycke and grosse, lyke to molte glasse, in colour, clammynes, and weyght. Secondly vnnaturall fleme dyfferethe in talage: for there is certayne fleme, that is swete, whiche is by mynglynge of bloudde with fleme. And vnder this is conteyned the vnctuous fleme, whiche is engẽdzed by mynglyng of vnctuous blud & fleme. There is an other maner of vnsauerye fleme, caused of rawenes, as certayne glassye fleume. There is an other salte fleume, caused by mynglyng of coler. And this is more bytynge, dzyer, and lyghter, than any other fleme, through the coler myngled therwith, whiche is dzye, lyghte, and sharpe. And this fleume is ofte founde in theyr stomakes, that be fleumatike, that dzynke moche stronge wyne, and that vse salte & sharpe meates, and cleuethe to the stomacke, & causeth otherwhyle thyrste intollerable: and runnynge by the guttes, hit sometyme sleethe theym, and causeth the blouddye menstyn: and in the foũdement ofte tymes induceth stronge costyuenes. There is an other fleme that is sharpe by mynglynge of sharpe melancoly therwith: and some tyme, throughe boylynge of fleme, as hit chanceth in the swete ieuses of frutes, ỹ tyrste boyle, and after waxe rype: and this fleume apperethe oftener in theyr stomackes, that dygest yll, than in other partes. For naturally coler floweth to the mouthe of the stomake, to stere vp the appe-

tite: whyche descendynge downewarde, some tyme mynngled with fleme, makethe hit sower; and this is percepuedde by sower belchynges. And other whyle this fleme is ingendred in the stomake by boylynge with a weake hete. There is an other fleme called pontike, whiche is some time caused by myngling of pontike melancoly. But this is seldome, by reason that pontike melancoly is very scarce. Hit is some tyme caused throughe behement coldenes therof, wherby the moystenes therof is congeyled, and some what altered to erthynes, and therupon commeth noo weake heate, whiche causynge it to boyle, shulde conuerte it in to sharpenes: nor no strong heate whiche digestinge it, shulde torne it in to bloud. There be.ii. kindes of coler, natural & vnatural, Unnaturall coler is the some of bloudde, whose couler is ruddy and clere, that is, citrine, in the last degree of citrines, as saffron hedeas, and it is lyghte and sharpe: and the hotter, the more redde it is. And after this coler is engendred in the head, hit deuideth in two parties, one parte goth with the bloud in to the veynes, the other gothe in to the purce of the gall. The parte that gothe with the blud, entreth therwith bothe for necessite and profite. Hit is nedefull that it myngle with ẏ blud, to norische the colerike membres. Hit is behoueful, that it make the bloud subtile, and cause it to entre in to the veynes. The parte ẏ goth to the purce of the gall, gothe eke thether

for

for necessite and profite. The necessite is double. The one is nedefull for all the body, to mundifie it from colerike superfluites. The other necessite is in respect of the galles purse. The profite also is double. The one is to washe ỹ entrailes from dregges and clammy fleme, cleynge to theym. The other is to pricke the guttes and musculs, that they may fele the thynge that hurteth them, and voyde all other fylthines. The prose of this is, that colycke chaunceth often tymes by stoppynge of the hole that cometh from the purse of ỹ gall to the guttes. Unnaturall coler is double. For one is vnnaturall through outwarde cause mynged therwith. The other is vnnaturall throughe a cause in hit selfe: for the substaunce therof is nat natural. Coler vnnaturall through an outwarde cause, is an other knowen and famous: & it is that that fleume is myngled with. And hit is called famous or notable, by reason that it is ofte engendred. And of this kynde of coler commeth the thyrde, that is well knowen. There is an other that is lesse famous, and that is it, wherwith melancoly is myngled. Famous coler is eyther cytryne, and engendred by mynglynge of subtile fleme with naturall coler, orels it is yolkye, lyke to yolkes of egges, and is engẽdred by mynglyng of grosse fleme with naturall coler. Coler of lesse fame is caused. ii. ways. One is whan the coler is bourned in it selfe, and tourned to asshes, from whiche the subtile parte

of the coler is nat seperated, but mynged therwith. And this coler is the worste. An other, is whan melancolye comethe from without, and mynglethe it with the coler. And this coler is better than other, and is ruddy in colour: it is nat clere nor flowynge, but more lyke to veyne bloud. This vnnaturall coler hauing his owne proper substance, without mynglynge of any other humour, is often engēdred in the lyuer: by reason that the subtilnes of the bludde burnethe it selfe, and tourneth in to coler, and grossely in to melancoly. An other coler there is, engendred in the stomake of yll meates nat dygested, but corrupted: or elles it is engendred in the veynes by other humours. And of this coler be. ii. kyndes. For one is called coler prassiue, lyke the colour of the herbe called Prassion: whiche is engendred of the yolkynes whan it is bourned: for burnyng causeth a yolky blackenes in the coler, whiche mynged with coler citrine, engendrethe a grene coler. The other is called rusty coler, like to rusty yron, and hit is engendred of Prassiue, whan prassiue is bourned only tyll the humidite therof be dryed awaye: and of the drynes beginneth to ware white. And these. ii. laste colers be yl and venomous, yet rusty is the worse.

¶ Lyke wyse there be. ii. kyndes of melancoly, naturall & vnnatural. The naturall is the dreges & superfluite of good blud, whose talage is betwene swete and pōtike. And this melancoly, whan

whan it is engendred in ỹ lyuer, is parted in. ii. partes. Of whiche one entreth with the bludde, and therwith remaynethe in the veynes. The other is conueyed to the splene. The fyrste parte entreth with the bloud, for necessite and profyte. Hit is nedefull that it myngle with the bloudde, to nourisshe the melancoly, colde, and dry membres, as the bones. The vtilite is to make thicke the thynne blud, to stynte the superfluous rounnynge therof, to make it stronge, & to strengthe these mẽbres, in to whiche it muste be conuerted. The other parte, that nedeth no bloudde, gothe to the splene bothe for necessite and profite. The necessite is double, one vniuersal through out ỹ body, to purge it of melancolious superfluite. The other is but particular, onely to gouerne the splene. This melancoly is also profitable for mans body, for it connethe to the mouthe of the stomacke, straynynge out the humidites, that it fyndeth there, as a womã straynynge a cowes duggis, draweth out the mylke. This vtilite is double. Fyrste it constraynethe, thyckethe, and comforteth the stomacke. Secondly by reason ỹ the egernes therof moueth the mouth of the stomacke, it makethe one to haue an appetyte to meate. Vnnaturall melancoly is as a thynge bourned or asshes in respecte of other humours. Of this there are. iiii. famous kyndes, though there be many nat famus. The fyrst is asshes of coler: and this is bitter. The. ii. is asshes of fleme

54 and if ỹ fleme that is bourned were very ſubtile and watteryſhe, than the melancolye therof engendred wyll be ſalte in talage. But if the fleme be groſſe that is burned: than the aſches therof, or the melancoly of it engendred, enclineth to ſowernes or ponticite. The.iii. is aſches of bloude, and this melancoly is ſalte, a lyttel inclynyng to ſwetenes. The.iiii. is aſches of naturall melancoly. And if naturall menlancoly, wherof ſo euer it be, be ſubtile, than it wyll be verye ſower. And whan it is caſte out vpon the grounde, hit boyleth and ſauoreth of the ayer, & cauſeth both flyes and beaſtes to voyde the place. But if the natural melancoly be groſſe, the vnnatural therof engendred, ſhall not be ſower.

54 *Natura pingues iſti ſunt atq; iocantes.*
Semper rumores cupiunt audire frequentes.
Hos Venus et Bacchus delectãt ſercula riſus,
Et facti hos hilares, et dulcia uerba loquentes.
Omnibus ſtudiis abiles ſunt, magis apti.
Qualibet ex cauſa, nec hos leuiter mouet ira.
Largus, amans, hilaris, ridens, rubeiq; coloris.
Cantans, carnoſus, ſatis audax, atq; benignus.

Sanguine folkes. Here thauctor teachynge vs to knowe ſanguine folkes, ſaythe, that a ſanguyne perſone is naturally fatte. But we maye nat vnderſtande, that ſanguyne folkes be properly fatte: for that is a token of a colde complection, as ſayth Auicen. But they be fatte and fleſhy withall: for fatte in ſanguyne perſones is taken for fleſhye. Auicen ſayth

Auic. li 1. doc. 3. ca. 3

saith, that abundance of ruddye flesshe and stiffe, signifieth a hotte and a moyst complection, as a sanguine person is. For the abundance of ruddy flesshe, witnesseth fortitude of vertu assimilatiue, and multitude of blud, that worke and ware by heate and moysture, as witnesseth Galen saieng, Thabundance of flesshe is engendred of thabundance of bloud. For heate perfectly digestynge, and the lyke vertue to flesshe makethe the flesshe fast and styffe. Also Auycen sayth, euerye flesshye body withoute abundaunce of fatte and greace, is sangupne. Wherto Galen assenteth. Secondly, the sanguine persone is mery and iocunde, ỹ is to say, with mery wordes he mouethe other to laugh: orels he is gladde, through benignite of the sangupne humour, prouokynge a man to gladenes and iocundite, throughe clere and perfecte spyrytes engendred of bloudde. Thyrdly he gladly hereth fables and mery sportes, for the same cause. Fourthly he is enclyned to lecherye, through heate and moystnes, prouokinge to carnal copulation. Fyftly, he gladly drynketh good wyne. Syxtly he deliteth to fede on good meate, by reason that the sangupne person desyreth the most like to his complection, that is good wines & good metes. Seuenthly he laugheth lyghtly, for bloudde prouoketh to laughynge. The. viii. is, the sangupne persone hath a gladsome and an amiable countenance, through lyuelynes of colour and fayrenes of complection. The. ix. is, Gal. 2. reg.

he

he speaketh swetely through amiablenes of sanguyne nature. The.x.is, he is apte to lerne any maner of science, throughe lyuelynes and persicuite of his wytte. The.xi.is, he is nat lyghtly angry, and this cometh through moystnes abating the feruour of coler prouoking to anger. The last.ii.verses recite some of the forsayd tokens, and also some other. Fyrst, a sanguine person is free, not couetous but liberal. Secondely he is amorus. Thyrdely, he hath a mery countenance. Forthly he is mooste parte smylynge, of all whiche the benignite of the blud is cause and prouoker. Fyftely he hath a ruddy colour. For Auycen sayth, that ruddy colour of the skynne, sygnifieth abundance of blud: And this must be vnderstand of bryght ruddy colour & not darke suche as is wont to be in theyr faces that drynke stronge wynes abundantly, and that vse sauces & sharpe spices, for such colour signifieth lepre to come. Sixtly, he gladly syngeth and hereth syngyng, by reason of his mery mynde. Seuenthelye he is flesshy throughe the cause before sayde. The.viii.is, he is hardy, through ỹ heate of the blud, whiche is cause of boldnes. The.ix.is, the sanguine person is benigne and gentill, through ỹ bounte of the sanguyne humour.

56 *Flegma vires modicas tribuit, latosq; breuesq;.*
Flegma facit pingues, sanguis reddit mediocres.
Sensus hebes, tardus motus, pigritia, somnus.
Hęc somnus lentus, piger, in hac sputamine multus.

Et qui sensus habes pingues, facit color albus.

Here the auctour sheweth certayne propzetes of the complection of fleme. Fyrste, flematyke folkes be weake, by reason that their naturall heate, whiche is begynner of all strengthe and operation, is but feble. Secondly flematyke folkes be shozte and thicke: foz their natural heate is not stronge inough to length the body, and therfoze it is thycke and shozte. Thyrdely fleumatike folkes be fatte, bycause of their greatte humidite. Therfoze Auicen sayeth, that superfluous greace signifieth colde and moystenes: Foz the bloudde, and the vnctuous mattier of grease, persynge thzoughe the veinis in to ỹ cold mẽbzes, thzough coldenes of the membzes, do coniele togither, and so engendze in man moche grease, as Galen saith in his .ii. boke of operation. He sayth after, that sanguine men are myddel bare betwene the longe and the shozte. Fourthly, flematike folkes are mozе inclyned to ydelnes and study than folkis of other complection, by reason of their coldnes that maketh them slepe. Fyrstely they slepe longer, by reason of their great coldenes that puoketh them to slepe. Syrtly, they be dulle of wytte and vnderstandynge: foz as temperate heate is cause of good witte and vnderstanding, soo colde is cause of blunt wytte and dull vnderstandynge. Seuenthly, they be slouthfulle, and that is by colde: foz as heate maketh a man light and quicke in mouynge, soo colde maketh a man

heuy and slouthefull. The. viii. is, they be lumpyshe and slepe longe.

55

Est humor colore, qui competit impetuosis.
Hoc genus est hominum, cupiens precellere cunctos.
Hi leuiter discunt, multum comedunt, cito crescunt.
Inde magnanimi, sunt largi summa petentes.
Hirsutus, fallax, irascens, prodigus, audax.
Astutus, gracilis, siccus, groceiq; coloris.

Here the auctour teacheth vs to knowe a person of colerike complection. Fyrste, he is hastye, by reason of superfluous heate, that moueth hym to hastines. And therfore Auicen sayth, that dedes of excessiue motion, signifie heate. Secondly, the colerike persone is desirous of honour, and coueteth to be vppermoste, and to excell all other: by reason that superfluous heate maketh mãs mynde prone to arrogance & fole hardines. Thyrdly, they lerne lyghtly, by reason of the subtylenes of the colerike humour. And therfore Auicen sayth, that the vnderstandyng promptenes and quicke agilite to intelligẽce, betokeneth heate of complection. Fourthly they eate moche, for in theym the heate digestyue is stronger, and more resolutiue than in other bodyes. Fyftelye, they encrease sone, through strength of naturall heate in them, whiche is cause of augmentation. The. vi. is, they be stoute stomaked, that is they can suffre no iniuries, by reason of the heate in them. And therfore Auicen saythe, that to take euery thynge impacientlỹ, sygnifyeth heate.

Auic. ii. i. do. 3. ca. 3.

Auic. ii. i. do. 3. ca. 3.

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The. viii. is, they be liberall to thoſe that honour theym. The. viii. is, they deſyre hyghe dignites and offyces. The. ix. is, a colerike pſon is heary, by reaſon of the heate that openeth the poores, and moueth the matter of hearis to the ſkynne. And therfore it is a common ſayenge, the colerycke man is as heary as a gotte. The. x. is, he is diſceyuable. The. xi. is, he is ſoone angry, through his hotte nature. And therfore Auicen ſaythe, often angry, and for a ſmal cauſe, betokenethe heate, throughe eaſye motion of coler, and boylynge of the bloudde aboute the harte. The. xii. is, he is a waſter, in ſpendynge largely to obtayne honours. The. xiii. is, he is bolde, for boldenes cometh of great heate ſpeciallye about the harte. The. xiiii. is, he is wylye. The xv. is, he is ſklender membred, and not fleſhly. The. xvi. is, he is leane and dryye. The. xvii. is, he is ſaffron colored. And therfore Auicen ſayth, that coler ſignifieth dominion.

Reſtat et adhuc triſtis colere ſubſtancie nigre.
Qui reddit prauos, per triſtes pauca loquentes.
Hi uigilant ſtudiis, nec mens eſt dedita ſomno.
Seruant propoſitum ſibi, nil reputant fore tutum.
Inuidus & triſtis, cupidus dextreq; tenacis,
Non expers fraudis, timidus, luteiq; coloris.

Here thautor declareth ſom tokens of a melãcoly pſon. Fyrſte melancoly maketh folkes ſhrewd and yll manered: as they that kyll theym ſelfe. Secondly melancoly folkes are moſte parte ſad,

thzoughe their melãcoly ſpirites, troublous and darke: lyke as clere ſpirites make folkes glad. Thyzdely, they talke lyttel, by reaſon of their coldenes. Fourthly, they be ſtudious, foz they couet alwaye to be alone. Fyftely they ſlepe nat well, by reaſon of the ouer moche dzynes of ỹ bzayne, and thzough melancoly fumes, they haue hozrible dzeames, that wake theym out of theyz ſlepe. Syxtely, they be ſtedfaſte in their purpoſe, and of good memozy, and harde to pleaſe: and this cometh thzough their dzynes. Seuenthly, they thinke nothynge ſure, they alwey dzede, thzough darkenes of their ſpirites. In the. ii. laſte verſes he reciteth ſome of the fozſayd ſignis and other. Fyzſte, the melancoly perſon is enuious, he is ſadde, he is couetous, he holdeth faſte, and is an yll payer, he is ſimple, and yet diſceytefull: and therfoze melancoly folkes are deuoute, great reders, faſters, and kepers of abſtinence. Sixtly, he is fearefull. Seuenthlye, he hathe an erthye bzoune colour: whiche colour if it be any thynge grene, ſygnifieth the dominion of melancoly, as Raſis ſayth.

58 *Hi ſunt humores, qui preſtant cuiq; colores.*
Omnibus in rebus ex flegmate fit color albus.
Sanguine fit rubeus, colera, rubea, quoq; ruffus,
59 *Si peccet ſanguis, facies rubet, extat acellus.*
Inflantur gene, corpus nimiumq; grauatur.
Eſt pluſquam frequens plenus, mollis dolor ingens.
Maxime fit frontis, et conſtipatio uentris.

Siccaque

59

Siccaq; lingua ſitis, et ſomnia plena rubore.
Dulciór adeſt ſputi, ſunt acria dulcia queque.

Here thauctour reciteth the colours that folowe the complections. A flematike perſon is whytly coloured: the colerike is browne and tawny: the ſanguyne is ruddy, the melancoly is pale, colered lyke erthe. After warde the texte declarethe xii. colours ſignyfyenge ſuperfluite of bloudde. The fyrſt is, whan the face is redde, by the aſcendynge of bloud to the head and face. The ſecond is, whan ỹ eies bolle oute farther than they were wonte. The. iii. is, whan the eies are ſwollen. The. iiii. is, whan the body is all heuy: for nature can nat ſuſteyne nor gouerne ſoo gret quantite of bloud. The. v. is, whan the pulce beatethe thycke. The. vi. is, whan the pulce is fulle, by reaſon of ỹ multitude of hotte & moyſt vapours. The. vii. is, whan the pulce is ſofte, through to moche humydyte that mollyfiethe the mattyer. The. viii. is ache of the forhead. The. ix. is, whan the bealy is coſtiue, throughe great heate that dryeth vp the fylthy matter. The. x. is, whan the tonge is dry and rough for like cauſe. The. xi. is great thyrſte, throughe dryues of ỹ ſtomackes mouthe engendred of great heate. The. xii. is, whan one dreamethe of redde thynges. This Auicen affirmeth ſayeng, Slepe that ſygnifieth abounddance of bludde, is whan a man dreameth that he ſeeth redde thynges: or elles that he ſhedeth moche of his bloud, orels, that he ſwym-

Auic. ii. i. doc. 3. cal. 7

 methe

61 meth in bloud and suche lyke. The .xiii. is, the swetenes of spittell, through swetenes of bloud. Here is to be noted, that lyke as there be tokens of abundaunce of bloud, so there be signes of the abundaunce of other humours, as in these verses folowynge.

60 Accusat coleram dextre dolor aspera lingua.
Tinnitus, vomitusq; frequens, vigilantia multa.
Multa sitis, pinguis, egestio, torsio ventris.
Nausea fit morsus cordis, languescit orexis,
Pulsus adest gracilis, durus, velocq; calescens.
Aret, amarescit, incendia somnia fingit.

The tokens of abundance of fleme are conteined in these verses folowyng.

61 Flegma supergrediens propias in corpore leges,
Os facit insipidum, fastidia cerebra, siluas.
Constarum stomachi: simul occipitisq; dolores.
Pulsus adest rarus, et tardus, mollis, inanis,
Precedit fallax, fantasmata, somnus aquosa.

The sygnes of abundance of melancoly are conteyned in these verses folowynge.

62 Humorum pleno dum fex in corpore regnat.
Nigra cutis, durus, pulsus, tenuis et vrina.
Solicitudo, timor, et tristicia, somnia tempus.
Accrescet rugitus sapor, et sputaminis idem.
Leusq; precipue tinnit et sibilat auris.

63 *Denus septenus nix fleubothomiam petit annus.*

64 *Spiritus uberior erit per fleubothomiam.*
Spiritus ex potu vini mox multiplicatur.
Humerumq; cibo damnum lente reparatur.
Lumina clarificat, sincerat fleubothomia
Mentes, et cerebrum, calidas facit esse medullas.
Viscera purgabit, stomachum, ventremq; coercet.
Puros dat sensus, dat somnum, tedia tollit.
Auditus, uocem, uires producit et auget.

Here the auctour spekynge of bloudde lettinge, sayth, that at .xvii. yere of age one may be lette bloud,

bloudde. And touchynge this Galen sayth, that chyldren shulde not be lette bloudde, before they be.xiiii. yeres olde at least, bycause chyldrens bodies be soone resolued from outwarde heate, and therfore by voydynge of bloudde they shulde be gretely weaked. Also for that they nede to nourysche their bodyes and augmente theym, they shoulde not diminische theyr bloudde. And eke for that they be sone dissolued from outwarde hete, it suffiseth that they nede not to be lette bloudde. And witteth wel, that as bloudde lettynge is not conuenient for chyldren, soo it is vnholsome for olde folkes, as Galen saythe: for the good bloud is lyttell and the yll moche, and bloudde lettynge draweth away the good bloudde, and leaueth the yll, as Auicen sayth: And therfore bloudde lettyng is vnconuenient for suche persons. Secondlye, he puttethe the hurte of bloudde lettynge. Of necessite with voydynge of bloudde, done by bloudde lettynge, mans spirites beynge in the bloudde, do auoyde. Thyrdely, he sheweth howe the spirites should be cherised and restored, and that is by drynkynge of wyne after the bloudde lettynge: For of all thynge to norysche quickely, wyne is best, as is beforesayde. The spirites also be cherysched and restored by meates, but that is not soo quickely as by wine. And the meate after bloudde lettynge must be lyght of digestion, and a gret engendrer of bloud, as rere rosted egges & suche lyke. And all thoughe meate restore the spyrites

Ga. 9. teg.

Aui. iiii. i. capi. 18.

ſpꝛites after bloudde lettynge, yet lette the pacientes beware of moche meate the firſte & ſeconde daye. For Iſaac ſaythe *In dietis*, that they muſte dꝛynke moꝛe than eate, and yet they muſte dꝛynke leſſe than they dydde befoꝛe bloudde lettynge, foꝛ digeſtion is weaker. Fourthly, the auctour putteth a. xi. pꝛofites of bloudde lettynge, that is dulye done. Fyꝛſte, temperate bloudde lettynge comfoꝛteth the ſyghte: foꝛ diminiſhynge of humours doth eke diminiſhe fumynge to the head: and the repletion therof, that darketh the ſyghte. Secondelye, it clerethe and makethe pure the mynde and bꝛayne, thꝛoughe the ſame cauſe. Thyꝛdely it heateth the mary: foꝛ it mynyſheth the ſuperfluites, that therto come and coole it. Fourthly, it pourgeth the entrayles: foꝛ nature vncharged of bloud, digeſteth better rawe humours that be lefte. Fyftely, bloud lettynge reſtreyneth vometynge and the laſke: foꝛ it dyuerteth the humours frome the interioꝛ partyes to the outewarde, and ſpecially the lettyng bloud of the armes, as Auycen ſaythe: foꝛ lettynge bloud of the feete ſtoppethe nat ſo wel: yet pchãce the bloud lettynge ſhall augment the laſke, and that .ii. wayes Firſte, by bloudde lettyng nature is diſcharged of her bourden, and beynge comfoꝛted, it pꝛouoketh other vacuations. Secondly, if the laſke be cauſed by great weakenes of vertue contentyue. Foꝛ than, by reaſon that by bloudde lettynge vertue is weaked, the laſke is aug=

augmented. Syrtly, bloud lettynge clereth the wittes: for it minisheth vaporation that gooth to the head and troubleth the wittes. Seuenthlye, hit helpeth one to slepe, for therby many humours be voyded, of whiche dyuers sharpe vapours are lyfted vp, that lette one to slepe. The viii. is, hit takethe away tedyousnes and ouer grete grefe, for therbi vertue is vnloded of grefe: for with the melãcoly blud, the dregges of blud, whiche induceth tedlousnes & grefe, are drawen out. The. ix. is, it comforteth the herynge: for therby the vapours and humours that ascende to the head, and let the heryng, are dymynyshed. The. x. is, it comforteth the voyce: for thereby the superfluites and humidites, that wolde come to the breste or pype of the lyghtes, and lette the voyce, are diminished. The. xi. is, hit augmenteth the strengthes, for therby the bodye is discharged of grefe. Wherfore the vertue is augmented.

Tres insunt istis Maius, september, aprilis. 65
Et sunt lunares, sunt velut ydra dies.
Prima dies primi, postremaq; posteriorum
Nec sanguis minui, nec carnibus anseris vti.
In sene vel iuuene, si vene sanguine plene,
Omni mense bone confert incisio uene.
Hi sunt tres menses Maius, september, aprilis,
In quibus eminuas, vt longo tempore viuas.

Here the auctour sayethe, that these thre, Maye, Septembre, and Aprile, are the monethes of

the moone, and in them are dayes for bydden to let bloud, that is the fyrste of Maye, and laste of September and Apryle. Though this be a common rule, yet it is false. For the forsayde dayes maye be as good and as worthy to be chosen as the other, after the diuersite of the constellation in them. Farther, he sayethe, that in those dayes one shulde not eate goose flesshe, whyche is also false and erronious, and very wytche crafte. I thynke the auctour hadde this sayenge of the Jewes, whiche obserue suche maner. Secondly he sayethe, that men of myddell aege and ponge folkes, whose veynes be full of bloudde, may be let blud euery moneth, for those may well resyst resolution, and in them is great quātite of good bloud. Thyrdely he sayth: that bloude lettynge for mans helth, must be done in one of these thre monethes, Maye, September, and Apryle. But yet with difference, for in Apryle and May, the lyuer veyne muste be lette bloudde, bycause than in ver tyme the bloudde encreaseth: and in Septembre in the splene veyne, bycause of melancoly, whiche than in autumne encreaseth.

66. Frigida natura frigens, regio, dolor ingens,
Post lauachrum, coitum, minor etas, atq; seniles,
Morbus prolixus, repletio potus et esce.
Si fragilis vel subtilis sensus stomachi sit,
Et fastiditi, tibi sunt fleubothomandi.

Here the auctour putteth. xii. thynges that lette bloudde lettynge. The fyrste is coldnes of complection

plection: For as Galen sayth, bloudde lettynge cooleth and augmenteth coldenes: bycause, as Isaac sayth, bloud is the foundation of naturall heate: and in that that bloud lettynge voydethe blud, it voideth hete, and so consequently coleth. The. ii. is a feruent colde contrey, vnder whiche a colde season shulde be comprehended, whiche also letteth bloud lettyng: for in a countrey and season very colde, the blud is closed in the depest partis of the body, and the bloud that tarieth in the vtter partis, the colde makethe thycke, whiche to voide is no wysedome. The. iii. is feruent ache, vnder whiche eke maye be comprehended great inflāmation of the body: for if one in suche accidentis be let blud, there foloweth great motion agitatiue, contrary to nature, and greatter inflammation, whiche weaketh nature moze.

The cause of this motion agitatiue is attractiō to dyuers partis: for by blud lettinge attraction is caused to the place that is lette bloud: and by great ache attraction is caused to ỹ place of ache. The cause of greatter inflammation is, that by bloud lettynge the humours be moued, wherby they be moze inflamed. And this is trouth whan bloudde lettynge is lyttell and artificiall. Yet yf it be done tyl one swounde, hit is holsome in the forsayd cases: for this bloudde lettynge, whan it ouercommethe the attraction of the ache, hit causeth nat motion agitatiue: and lyke wyse it takethe awaye inflammation, whan there be no

humors, that shulde moue heate, and cause more inflāmation. This is Galens mynde, sayenge there is no better medicine for an impostume of feruent inflammation, feuers, and a great ache, than bloud lettynge. The. iiii. is bayninge, specially resolutiue: for that lettethe bloud lettyng, for that were vacuation vpon vacuation, which nature can nat easyly beare. The. v. is carnall copulation: for immediatly after that, one shuld nat be letten bloud, bycause of double weakinge of nature. The. vi. is to olde or to yonge, as it is before touched. Of this Auicen sayethe: Take hede howe thou lettest one bloudde in any of the forsayd cases: outcepte thou trust in the fygure, in solidite of ỹ musculs, largenes of the veynes, the fulnes of them, and ruddy colour. The. vii. is longe sickenes: for by suche lettyng of bloud, nature is doubly febled, both by longe syckenes & dyminishing. This is of trouth, sayth Auycen, excepte there be corrupte bloud, for than bloudde lettynge is holsome. The. viii. is great repletiō of drynke. The. ix. is to eate to moch meate: and vnder this is comprised meate vndygested.

Gal in cō mēto illius apho. q̄ agerun tur.

The cause here of (as Auycen sayethe) is this, There be. iii. thynges ỹ drawe to them, that is emptines, heate, and secrete vertue or propzete. Than if the veynes be empty through voidynge of bloud, they drawe to them from the stomacke or liuer, vndigested or superfluous meate or drike, whiche vndigested meate whan it cometh to the

meu-

membres, can nat be amended, that is to saye, digested: for the third digestion can nat amende the faute of the seconde, nor the.ii. of the fyrste, if the faute be so great that hit can nat conuerte in to the membres, and so it there remaynynge maye cause some disease. The. x. is feblenes, for bloudde lettynge is a stronge voyder, as Galen saythe, therfore a feeble person maye nat endure great diminishynge of bloud. The. xi. is subtile sensyblenes of the stomakes mouthe: whiche is called the harte strynge, for of suche bloudde lettynge swounynge folowethe lightly. And vnder this weakenes of the stomake is eke comprysed, and easy flowynge of coler to the mouthe therof, enducinge vometynge. Wherfore they that haue the forsayde accidentes, shuld nat be lette blonde. For by blud lettyng the humours moued, be enduced to the stomakes mouthe, as to a place accustomed: and bycause it is a weake and an impotent membre to resyste that flyxe, therfore by such letting of blud many incõuemences chance. This is one cause whye manye swounde, whan they be lettte bloude: by reason the coler floweth to the stomacke, whyche bytynge the stomacke, pynethe the harte and stomake so, that it causeth one to swounde. The. xii. is lothynge: for if in this lothyng, one be let bloud, whan the veynes be emptye, they drawe to them yll mattter that causeth lothsomnes. And besydes the forsayde accidentes there be yet other, that lette bloudde

Gal. 2. aph commen.

dayes before and thre dayes after bloud lettinge, and nat the same daye. Hit is good before, if one thinke he haue grosse humours within hym, for baintnge leuseth and moueth the humours, and for the sayde cause it is holsome to take a sharpe syrope before, to moue, dissolue, and make subtyle the humours. And therfore, whan ye wyll lette one bloud, ye must rubbe the arme, that the humours in the veines about may be made subtile and prepared to issue out more easylye. Hit is holsome after bloud lettynge, that the resydue of humours and vapoures, that be lefte behynde, may be leused. It is nat holsome the same daye, for baynynge maketh the skynne linnowe or soupple, whiche made lynnowe wyll nat abyde the stroke that is gyuen in bloud lettynge, and that is dangerous. The fourth is byndynge with linnen clothes, whiche is very holsome to stop the bloudde after euacuation therof, and before bledyng, to drawe the humours in the veynes, and to cause them to swelle, and better to appere.

The fyfte is moderate walkynge after blud lettyng, to dissolue and make subtile the humours, and after warde to leuse the resydue of the humours that be lefte behynde. Some vse to be let bloudde fastynge, but some other saye, hit were better to eate a rere rosted egge fyrst, and therto drynke a draught of wine, about the houre of .ix. or .x. before dyner, and forth with to be let bloud: By cause whan the stomake is emptye, nature

reteyneth

reteynethe stylle the bloudde moze strongelye, leste he shulde lacke nourysshemente, but whan one hath eaten a lyttell nourysshynge meate, as wyne and egges is, thā nature suffreth the bloud better to issue.

Exhilarat tristes, iratos placat amantes.

Ne sint amentes fleubothomia facit.

Here be declared thze effectes of bloudde letting. Fyrste it maketh a sadde person mery. Secondly it appeaseth angery folkes: The reason is this, moche melancoly myngled with the bloud, causeth heuynes, and moche coler causethe anger, whyche two humours, as they be myngled with the bloudde, are drawen oute by bloud lettynge. Thyrdely it kepeth louers from furious rauing. for it remoueth the bloudde frome the head, and auoydeth it by the other exteriour partes. Farthermoze there be. b. causes of bloudde lettynge. The fyrste is, that the abundance, whether it be in qualite, oz quantite, oz bothe, shulde be voided. For as Auicen sayeth, two maner of folkes must be let bloud. One are suche as be disposed to be sicke, that haue abundance of bloud in quantite. The other are they that are sicke alredy, through the malyce of humours oz bloudde. But there is difference in these two bloudde lettynges. For bloudde lettynge for the abundance of bloudde ought to be moche, but whan it is done to auoide yll bloud, it must be moderate, as Galen sayth. And therfoze they do very yl, that lette them selfe

Thze effectes of bloudde lettynge.

Ga.9.me.

blede tyll they perceyue the good bloud issue, for paraunture all theyr bloud shall runne out, er they see any good bludde appere. Therfore they shulde bolde a litel at ones: and after the minde of Galen, in this case: before they let one bloud, they shulde gyue hym good meates, to engendre good bloudde, to fulfyll the place of the yl bloud that is auoyded: and after within a lyttel space, to lette bloud a lyttell and lyttell. This is called dyrecte lettynge of bloud, for it is done to auoyde abundance of bloud, and of suche humours, as shulde be auoyded. The fyrste indirecte cause is the greatnes of the disease, and greatnes of the apparent behement inflammation, for as Galen saythe, there is no better medicine for an impostume of behement inflammation, feuers, and a great ache, than bloud letting. The second indirecte cause is, that the mattier, whiche muste be auoided, be drawen to that place from whens it muste be auoyded. And therfore in retention of the menstruous flire and emerawdes, the greate beyne in the fote called *Sophena*, must be opened, as Galen saythe, to drawe downe the mattier of the bloud. The thyrde indirect cause is to drawe the humouts to the place, contrary to that place that they flowe to, to dyuerte the mattyer frome that place. Therfore for to mothe abundance of menstruosite, the beyne *Basilica*, muste be lette bloud, to turne the matter to the contrary parte, and soo to voyde it frome his proper course. And

Galen. in com. illius aph. que reguntur.

therfore

therfore he that hath a pluresy on his lefte syde, must be let blud on ỹ right side, to diuerte & draw the mattier to the place contrary to that place ỹ it enclyneth to. And lyke wyse if it be on the ryght side, to let bloud on ỹ lefte. The. iiii. indirect cause is, ỹ by lettyng of bloud, one portion of ỹ mattier may be auoyded, that nature may be the stronger vpō the residue, & so lettyng of bloud is holsome, whan the bodye is full, lest impostumes growe: for the regunent of nature is feble, in regarde of these humors: wherfore whan a portion of the mattier is voyded, nature gouerneth the mattier soo that it shulde not flowe to some weake place and brede an inpostume.

Fac plagam largam mediocriter, ut cito fumus
Exeat vberius, liberiusq; cruor.

68

Here the auctour saith, that the gasshe made in lettinge of bloud ought to be of a meane largenes, ỹ the grosse bloud may easely issue out: for whā ỹ gasshe is strayte, the pure bloud onely goth out, and the grosse abydeth styll in. And note, that some tyme the gasshe muste be great, and some tyme smalle. The gasshe muste be great for. iii. causes. Fyrste, bycause the humours be grosse, and grosse bloud must be voyded, as in them that be melancoly. Secondlye, in wynter the gasshe must be great, for colde engrosseth the humors. Thyrdly, for thabundance of humours, for they auoyde better by a greatte gasshe than a small. But the gasshe must be smal, whan the persoune

is of weake strength, that the spirites and naturall heate auoyde not to moche: and lykewyse in a hotte season, and whan the bloud is pure.

Sanguine subtracto sex horis est vigilandum,
Ne somni fumus ledat sensibile corpus.
Ne neruum ledat non sit tibi plaga profunda.
Sanguine purgatus non carpas protinus escas.

Thre thinges muste be consydred whan one is let bloud. Fyrste that he slepe nat in .vi. houres after, leest the fumes engendred by slepe ascende to the head and hurte the brayne. Farther leaste in his slepe he turne hym on the arme that is let bloudde, and therby hurte hym, and leeste the humours by slepe, flowe to the peynful membre, by reason of the incisiõ, and so brede an impostume. For Galen sayth, that if impostumes brede in the body, or in a membre that is hurte: the humours wyll flowe therunto. But Auicen assignethe an other cause, that by suche slepe may chance contraction of the membres: The cause maye be as Galen sayth, that slepe is vnholsome in the ague fytte: for naturall heate gothe inwarde, and the outwarde partes ware colde, and the fumes remayn vnconsumed: wherby the rygour is augmented, and the feuer fytte prolonged. Also by mouynge of the humours in letting of bloud, fumes are reysed vp to the sendwes and brawnes of the armes: which remaynynge vnconsumed, ware colde in slepe, and ingrosse in the vtter partes. And therfore if one slepe immediately after

Ga.2.aph. super illo. Inquo.&c

lettyngs

letting of bloud, they cause contraction of the se-nowes and brawnes of the armes. And he sayth, that one in lettynge of bloudde, must beware that he make not the gasshe to depe, leste he hurte a se-nowe or an artery strynge vnder the veyne: for hurtyng of a senowe causeth a mortall crampe, or losse of a membre, as an arme or a fynger. and hurte of an artery strynge, causeth bledyng vn-curable. And one ought nat to eate immediatly after he is let bloudde, but he muste tary tyll the humours in hym be in quiete, leaste the meate a-fore it be digested, be drawen to gether with the bloudde, to succour the hurte membre.

Omnia de lacte uitabis rite minute.
Et uitet potum fleubothomatus homo.
Frigida uitabit, quia sunt inimica minutis.
Interdictus erit minutis nubilus aer.
Spiritus exultat minutis luce per auras.
Omnibus apta quies est, motus ualde nociuus.

69

Here the auctour sayth. v. thinges muste be es-chewed of hym that is let bloudde. The fyrste is milke and white meates: for by sturryng of hu-mours caused by lettynge of bloudde, ofte tymes some humours flowe to the stomacke: therfore if he shulde eate mylke, by mynglyng with the hu-mours, it wolde corrupte in the stomacke: syth of it selfe it is verye corruptible. And eke by re-son that it is swete, the mylke may be drawen to the veynes vndigested: and throughe sturrynge of humours lyghtely corrupte. Secondelye, he

v. thinges to be fled of hym that is let bloudde.

muste beware of moche dzynkyng: foz by reason that the veynes be empty, the dzynke vndygested is lightly dzawen to them, as is afozesaid. Thyzdly, he must eschewe all colde thynges, as wel outwarde, as inward, as meates very cold, colde ayer, colde bathynge, thynne clothynge, restynge on stones, coldenes of the head and fete, foz by reason that natural heate is febled by lettyng of bloudde, the body wyll soone be to colde. Fourthly, he that is let bloud, shulde nat walke in darke cloudy oz troublous ayer: foz that maketh hym heuy and vnlusty, as is afoze sayde at, *Aer sit mundus. &c.* And heuines is cause of melancoly bloudde. Therfoze he must walke in a fayze clere ayer: foz that recreatethe the naturall and lyuely spirites. Fyftly he muste eschewe excessiue labour, and vse moderate reste: foz excessiue sturrynge about than specially, weakethe and mouethe humours, but temperate reste swagethe motion.

Principio minuas in acutis perpera cutis.
Etatis medie multum de sanguine tolle.
Sed pure atq; senex tollet uterq; parum.
Ver tollet duplum, reliquum tempus nisi simplum.

The best tyme and age to let bloudde.

Here he speaketh of. iiii. thynges. Fyzste, the letynge of bloud shulde be done in the begynnynge of sharpe diseases, which are ended ỹ. iiii. daye. Foz suche be shozte and make no delay: therfoze they must be remedyed at the begynnynge.

The. ii. is that from. xxx. yere to. xlv. oz. l. one shulde

shulde be let bloud mooste, for at that age bloud encreaseth mooste of all: nor the dymynyshynge therof letteth not the growynge: nor the bodyly strength is not lessed therby: for the body in that age groweth not, but semeth to stande stil at one state. The thyrde is, that olde folke and childzen shulde be let bloud but lytel: for ponge childzen nede moche bloud to norishe and encrease them, and aged folkes strength decayeth. Fourtehlye, in ber double quantite of bloud shuld be voyded in regarde of other seasons: for that tyme specyally encreaseth bloudde, as all phisitions saye. Touchynge the fyrste sayenge, a fewe rules concernynge lettynge of bloudde, wolde be gyuen. The fyrste is, that at the begynnynge of the syckenes one shuld not be let bloudde, for as Galen sayth, nature is worker of all thynges, and the phisition is mynister. But he sayth, that no bacuation at the beginning of sickenes is natural, for as nature in the beginning of syckenes auoideth nothynge, lyke wyse no more shuld the phisition. Yet three thynges withstande this rule. The fyrste is furiosite of the mattier. For Auicen sayth, that whan the syckenes begynnethe, one shuld not be let bloud, for lettynge of bloud stureth the humours, and maketh theym subtyle, and to rounne through out all the body, outcepte the mattier be furious. The secõd is, abundance of the mattier: For Galen saythe, that it is than behoueful to be let bloud or take a medicin laxatiue,

Ga. 3. teg.

Idem. iiii. aphoris. in com. sup. Egritudinis. &c.

Ga. in aph. In choãtibus mor- bis. &c.

tiue, to allcuiate nature loded with abundance of mattier. The thyrde is greatnes and sharpenes of the syckenes, as whan there is a greatte and an achefulle impostume, thoughe the mattier be lyttel. For Galen sayth, if the impostume be great, ye must let bloudde at the begynnynge, thoughe there be but lyttell mattier: leaste it breke or open er it be ripe: therfore to eschue many inconueniences bloud lettynge must be done. The. ii. rule is, that bloud lettinge may not be done on the day of motion of the syckenes, as in Crisis, nor no other bacuation nor diuertyng of mattier from the place that nature sendeth it to. Nor lykewyse in the ague fitte. For Galen sayth. That whan the sickenes is in his estate, neyther bloudde lettynge nor laxatiue shulde be done. For than the matter rypeth, whiche rypeth better by quietnes than by steryng. The thirde rule is, that lettynge bloudde shoulde not be done in begynnynge of the syckenes, whan crisis is remoued: for Isaac sayth in his boke of urines, that though ỹ hart be the engendrer of the bloud and spirites, yet the bloudde is fundation of naturall heate, and sustaynyth it, for heate is naturallye therof engendred: and therfore he that voydeth bloudde, voydeth heate: whiche shulde digeste the mattier of the syckenes, and soo consequently the syckenes is prolonged, and strength weaked. And therfore it is to drede, leste throughe lengthynge of the syckenes, and weakyng of the strength

Galen.

Crisis is sodayne indication eyther to helthe or dethe mutation.

strength, nature shuld fayle. The fourth rule is, that the bodye haupnge dregges or fylthe in the guttes, shuld not be lette bloud. The cause is, there be thre thynges that drawe to them, heate, emptynes, and all the shappe, so whan the veynes be empted by lettynge of bloud, they drawe to theym from the nexte membre, as the guttes, and stomacke, wherby the bealye is indurated, and the mattier in the veynes are more enfected, the myseraike draweth the humidites of the ordeurs, and the ordeurs are dryed the more, therfore ye must fyrste molify the bealy with clisters or suppositories, excepte it ware laratiue alone. The .v. rule is, that lettynge of bloud shuld nat be moche vsed: For by ofte vsynge therof, one drawyng in age, falleth in to diuers diseases, as Epilencie, Apoplexie, and palsey, for by remouing of the blod and heate, many fleumatyke superfluites are engendred, that cause these diseases. The .vi. rule is, that a woman menstruate, or with childe shulde nat be let bloude. A woman with childe shulde nat, for therby the heate that digesteth meate is dyminished, and the foode of that that she goth with, is taken away: specially whan it that she gooth with, wareth great, for than it nedeth more foode. This sayethe Hippocrates: whan the menstruosite kepeth due course and voydeth naturally inough, lettyng of blod shuld not be done, but when it voideth to moch, than to diuerte the mattier, it muste be doone, Hi.v. apho.

for nature wolde nat be lette of her operation. The. vii. rule is, that after the colorycke passion one shuld nat be let bloud, for by reason that lettynge of bloude stoureth vp the humours, a colericke humour may flowe to the stomake, and enflame it: nor after vometynge, lest humours lykewyse flowe to the stomacke: nor after ỹ flixe, nor after great watchyng, nor after moche trauayle: nor after any thynge that greatly heateth or dissolueth: for in those cases lettyng of bloud shoulde greatly moue the humours, and enfeble the strength. Nowe it is to be considred, who be mete to be let bloud: & therfore we shall declare a fewe rules. The fyrste rule is, that lettyng of bloude is very expedient for delycate, ydel, and corsy folkes: and that vse meates engendrynge moche bloud. The secõd rule is, it is holsome for those that haue abundaunce of bloudde, whiche abundance is knowen by the thyckenes of theyr brine: for abundance of bloud maketh it thycke, and abundance of colet maketh it thynne.

The third is, they should be let bloud, in whom melancoly abundeth: for whan moche natural melancoly runneth with the bloud thrugh out al the body, not purifieng the yll bloud, than lettyng of bloud is holsome. There be. ii. kyndes of melancoly, natural and vnnaturall. Natural is the dregges of bloudde, whiche whan it aboundeth, it runnethe with bloudde: and in lettynge of bloudde is voyded therwith. For of the same tem-

temperate heate, bloud, and melancoly, the dregges therof, is engendred. The. iiii. rule is, that whan boylynge, conturbation, and calefaction of humours is feared, it is holsome to let bloud: and those persons, as soone as they fele theym selfe inflamed, shulde be let bloud, to auoyde the forsaid motions, caused by greate abundance of humours. Yet other while some be disceyued by this rule: for forthwith whā they fele calefactiō, & feare boylig of humours, they let them bloud. And whan this cometh of heate, calefaction, and incision, the calefaction or boyling cesseth nat by bloude lettynge, ye it is rather augmented: for bloud lettynge moueth the humours, and maketh theym runne throughe the body: therfore lettynge of bloude is not holsome, excepte it be for abundance of humours, whiche is knowen by moche swette specially in the mornynge, for there be some that swette nat, excepte they nede euacuation. The. v. rule is, they that be myghty and strong, shoulde be let bloud, & nat they that be colde and dry. For Rasis sayth, that those bodies are apte to be let bloud, that haue great apparant beynes, ỹ be heary, and colored betwene browne and red, and folkes nat to yonge nor to olde, for chyldren and vnweldy aged persones should not be let bloudde, excepte great necessity require it. Many of the sayd rules be gethered out of Auicen.

Estas uer dextras, autumnus hyemsq; siniſtras.

Aui. iii. i. ca. de fleubothomia.

70 Quatuor hec mẽbra cephe, cor, pes, epar uacuatur.
Ver cor, epar eſtas, ordo ſequens reliqua.

Here the auctour recytynge certayne thynges concernynge the membres that be lette bloude, ſaithe, that in ver and ſommer the veynes of the ryghte hande, arme or foote ſhuld be let bloude. But in wynter and autumne, the veynes of the lefte hande, arme, or foote muſt be dymniſſhed. The cauſe hereof may be, for that ver encreaſeth blud, and ſõmer coler, therfore in ver and ſommer ye ſhulde diminiſſhe thoſe veynes, in whiche bloude and coler abounde, whiche be the ryght ſyde veynes, for on the ryghte ſyde of the bodye ſtandeth the membre that engẽdreth bloud, that is the lyuer, and the receptacle of coler, the gall. Autumne engendrethe melancoly, which is gethered to gether, & nat reſolued by wynter: therfore in ver and wynter, thoſe veynes ſhoulde be let bloud, in which melancoly hathe dominion. whiche be the lefte ſide veynes, for the ſplene is on the lefte ſyde of the body, whiche is the receptacle of melancoly. Secondelye he ſaythe, that theſe. iiii. membres, the head, the harte, the fote, and the lyuer, after the. iiii. ſeaſons of the yere, muſte be empted, the harte in ver, the lyuer in ſommer, the head in wynter, and the foote in Autumne.

Dat ſaluatella tibi plurima dona minuta.
Purgat epar, ſplenem, pectus, precordia, uocem.
Innaturalem tollit de corde dolorem.

Here

Here the autour recyteth. v. commodities that comme be lettynge blod of the veyne Saluatella. It is the veyne on the backe of the hande, betwene the myddel fynger and the rynge fynger, it purgethe the lyuer, it clenſethe the ſplene, it mundifieth the breaſt, it preſeruethe the ſtomakes mouthe from hurte, it doth awaye hurte of the voyce. The reaſon of all theſe commodites is by cauſe the forſayde veyne auoydeth bloude from all theſe places, as after it ſhall appere. For amoze ample declaration it is to witte, that in lettyng of bloude, otherwhyle the veynes be opened, and ſometyme the arteries. The openyng of the artery is dangerous, ỹ cauſe hereof is the ouer moche bledynge, whiche is cauſed. ii. wayes. One is throughe feruent heate of the artery bloude, for a hot thynge is ſoone moueable, & dilateth & openeth the artery, & therfoze it helpeth moche to voyde the bloud, in letting bloud the artery. The. ii. cauſe is mobilite of the arterie, and therfoze the wounde oz galſche in it is ſlowelyer healed, for woundes with out reſt cannat heale. Yet this lettynge of bloude is holſome iii. maner wyſe. Fyrſte whan ther is abundãce of ſubtil bloud in the body. Secondly whan the bloude is vapozous. Thyrdelye whan it is hotte. For ſubtyle bloude, of which natural blod and ſpirites be engendzed, reſteth in the artery: but gros bloude that nourycheth the membzes, reſteth in the veynes. Lykewyſe the vapozous

bloude is conteyned in the artery, and sanguyne bloud in the veynes. Also the hottest bloude, the which is of the harte the hottest membre engendred and digested, is conteined in the artery, and the other bloud in the veynes. Secondly note, that the veynes are opened in many membres, sometyme in the arme, or in the great hande or small, sometyme in the foote, somtyme in the nose, some tyme in the forhead, sometyme in the lyppes, sometyme vnder the tounge, or in the ruffe of the mouthe, sometyme in the corners of the eies toward ỹ forhead. From the arme pytte to the ellebowe are. v. veynes to be opened, as Rasis and Auicen say. The first is called Cephalica, whiche is the head veyne: The. ii. is called Basilica, whiche is the lyuer veyne. The. iii. is called Mediana, or Cardiana or nigra after Auicē, or matrix after Rasis. The. iiii. is called Assellaris: The. v. is called Funis brachij. In the lesse hande is Saluatella, so that in the arme, in that it conteyneth the more and the lesse hand, are. vi. veynes to be opened. Cephalica empteth the partes about the necke, and therfore to open that veyne it is good for diseases of the head, as the megrim & other hotte greffes caused of hotte matter. This veyne begynneth at the shulder, and gothe forth towarde the lefte syde of the arme. Basilica, emptethe the partes vnder the necke, as frome the breast and lyuer: and therfore the lettyng bloud of this veyne is hollsome for diseases of the brest

and

and lyuer, and ryght good in plurefye. This veyne begynneth at the arme hole, and gothe alonge to the bowyng of the arme. Mediana is betwene these two said veynes, and is compacte of theym bothe, for it is the braunche of eche. And it is eke median in vacuation: for it voydeth from all about, vnder, from, and aboue ỹ necke. wherfore it is the vniuersal veyne to al the body in voydyng: but nat vniuersal (as some say) bycause it begynnethe at the harte, but bycause it is the braunch of Cephalica and Basilica. Therfore whan you wyl let Cephalica bloud, & it appereth not, ye shuld rather take Mediana, than Basilica. And likewyse whan ye wyl let Basilica bloud, and it appereth nat, ye shoulde rather mynyshe Mediana than Cephalica. For it agreethe better to bothe, than one of them with the other. Saluatella is ỹ veyne betwene ỹ myddell fynger and the rynge fynger, more declynynge to the myddel fynger. It begynneth of Basilica. This veine is opened in the ryght hande for opilation of ỹ lyuer, and in the lefte hande for opilation of the splene. There is no reason why it shuld be so, as Auycen sayethe, but experyence, whiche Galen founde by a dreame, as he sayth. He had one in cure, whose lyuer and splene were stopte, and he dreamed that he did let him bloud of this veine, and so he did, and cured the pacient. Whan this veyne is let bloudde, the hande muste be put in warme water, to engrosse and dilate it, bycause it is

it is subtile, and that the gasshe shulde nat close to soone, and to make the grosse bloude thinne. Assillaris is vnder Basilica, and appetethe in bynd-ynge the arme: and lyke iugement is of it as of Basilica. Funis brachij is ouer Cephalica, or elles the hyndermoste bone: and is of one iugement with Cephalica. Therfore as Auicen and Galen saye, though in openinge of veynes, be vniuer-sall vacuation of all the bodye, yet nat from all veynes egally: nor lyke ieopdy is nat in all. For Rasis sayth, that Cephalica is the surer, and Ba-silica more to be feared, and Cardiaca is to feare, but nat so moche as Basilica. Cephalica is sureste, for there is neyther senowe nor artery aboue nor vnder it: but vnder Cardiaca there is a senowe, and vpper aboue it is a subtyle senowe: ther-fore it is to feare, leste it shulde be cutte. Basi-lica is very ieoperdous: for vnder it is an arte-ry, and nere it a senowe and a muscull. Saluatella is not ieoperdous, and therfore ỹ better to open it, it wolde be put in warme water. In the fote be thre veynes, Sciatica, Sophena, and the hamme veyne. These veynes be opened to drawe the bloude to the lower partes, as in prouokynge menstruosyte, and the hamme veyne is better than Sophena, or Sciatica: for it is nere the ma-trice. Sophena draweth blod from the yarde, cod-des, and matrice, and Sciatica frome the ancles raines and other membres towarde mans lyfte syde. Sophena frome the matrice and membres

there

there about, thoughe they be braunches of one veyne. In the middes of the forhead is a veyne, whiche is opend for olde diseases of the face, as morpheu, drye scurfe, and scabbe, and for diseases of the eyes, but fyrst Cephalica must be mynished. There is lyke wyse a veyne in the noose, and whan any of them is opend, the necke must be bounde, and one opend after an other: and by byndynge of the necke, they wyll better appere. There be veynes in the lyppes, whych be opend for impostumes in the mouthe or gommes, but Cephalica is fyrste mynyshed. To open the foure veynes in the ruffe of the mouthe is holsome agaynste the reumes that flowe to the tethe, and cause them to ake. These veynes appere playnely: and muste be opend whan the matter is dygested. There be veynes in the corners of the eyes towarde the forhead, and they be opend for diseases of the eies, but fyrste Cephalica must be mynyshed. The veynes in the tympulles be let bloudde for the megrym, and for great and long head ache. And those be the veynes, that Hippocrates and Galen calle Iuueniles, the incision of the veynes maketh a mā vnable to get childzen. Also in the neck be veynes, called guides, which must be opened in the begynnynge of leprye, and specially for stoppynge of the wynde pypes, and in the swynacye, whyche lettethe one to drawe his breathe.

Si dolor est capitis ex potu limpha bibatur.

Ex potu nimio nam febris acuta creatur.
Si uertex capitis uel frons estu tribulentur.
Timpora fronsq; simul moderatur sepe fricentur
Morella cocta nec non calidaq; lauentur.

Head ache caused by drynkyng. and remedie therfore.

Here thauctour notinge two thynges saith, that if head ache come by to moche drynkynge and speciallye of wyne, or of any other drynke, that maketh folkes dronken, one muste drynke colde water vpon it, the whyche with the coldenes therof ingrosseth the fumes that are lyfted vp, and lettethe them to hurte the brayne. The secõd thyng is, that if the toppe of the head or forhead be greued with to moche hete, than the tumpuls shulde be moderately chafed, and after washed with warme water, in the whiche motherworte is sodde, for motherworte is cold and coleth.

Temporis estiui ieiunia corpora siccant.
Quolibet in mẽse confert uomitus, quoq; purgat
Humores nocuos, stomachi lauãt ambitus omnis.
Ver, Autumnus, hyems, estas dominatur in anno.
Tempore uernali calidus fit aer humidusq;,
Et nullum tempus melius fit fleubothomie,
Vsus tunc homini ueneris confert moderatus,
Corporis et motus, uentrisq; solutio, sudor.
Balnea purgantur tunc corpora medicinis.
Estas more cale siccat nascatur in illa.
Tunc quoq; prẽcipue coleram rubeam dominari.
Humida frigida fercula dentur, sit Venus extra.
Balnea non prosunt, sit rare fleubothomie.
Vtilis est requies, sit cum moderamine potus.

Here

Here the autour notyng diuerse thinges, sayth, that moche fastynge in sommer dryeth the body, for in that that sommer is of nature hotte and drye, it resolueth the humours: the whyche also be resolued by ofte sweatynge in sommer, and so fastynge ther vpon drieth the body moche more, for whan the humydite of meate is goone, the heate of the body workethe vpon his owne humidites, and dryeth them. Wherfore Hippocrates saieth: Hunger is expedient for those that are very moyste, for hunger dryethe the body.

The.ii.thyng is, that vometyng ones a moneth is holsome, for therby hurtfull humours that be conteyned in all the circuite of the stomacke, are voyded. To this agreethe Auicen, sayenge: Hipocrates byddeth one to womyte euery moneth twyse .ii. dayes one after an other, that the seconde day may auoyde it that the fyrste coude nat, this conserueth helthe, and scoureth the stomake from fleme and coler. The stomake hathe nothynge to pourge it, lyke as the guttes haue red coler. Auicē putteth other profites of vometynge that is well done. Fyrst it is good for head ache, caused of moyste vaporous mattier, that ascend from the stomake to the head, but if head ache come of his owne hurte of the brayne, than vometynge dothe rather hurte than profytte. Secondly it clereth the syght, darked with vaporous mattiere of the stomacke, or elles nat. The .iii. is, it dothe awaye wamblynge of the

Hip. vii. p. aphoris.

stomake, in that it auoydethe the humour that causethe it. The. iiii. is, it comfortethe the stomacke, in to the whiche coler is descended, the which corrupteth the meate. The. v. is, it dothe away lothynge or aborrynge of meate. The. vi. is, it dothe awaye the cause, that makethe one haue a luste to sharpe, ponticke, and sower thinges, ỹ whiche cause of these dispositions beyng remoued, putteth or dothe away ỹ effecte therof. The. vii. is, vometynge is holsome for the laske that cometh before the dropesy, for it auoydethe the mattyer of the sayd laske, and purgethe the stomake. The. viii. is, it is holsome for the grefes in the raynes and bladder, for it diuertethe the matter ỹ flowethe to these partes, an other way. The. ix. is, if vometynge be done by constraynte of elbowe, it auoydethe the mattier, wherof lepre growethe: it amendethe the fyrste digestion, that the other digestions may the better be done. The. x. is, it makethe one to haue a good colour. The. xi. is, it purgeth ỹ stomacke of a humour that causeth epilencie. The. xii. is, by stronge constrainte it remoueth a stoppinge matter, the whyche causethe Ictericie. And lyke wyse it auoydeth a fleumatike mattier, the whiche commonly is cause of this stoppynge. The. xiii. is, it auoydeth the matter that causeth Asma, a disease that causeth one to drawe his breathe peynefully, and eke it comforthe the spiritual membres, by whose heate, the superfluities that

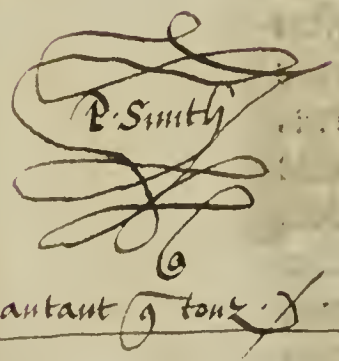
cause asma, are consumed. The .xiiii. is, it is holsome agaynste shakynge and palseye, for it auoydethe the matter that is cause therof. The xv. is, it is holsome for one that hathe greatte blacke sores an his lower partes: for it turnethe the humours from thence. Although bometyng duely and well done be cause of these commodites, yet whan it is vnduely done, it enducethe many hurtes: for it feeblethe the stomacke and makethe it apte for matters to flowe in to, it hurtethe the breast, the sycht, the tethe, old heed ache. &c. as Auicen sayth. The. iii. thynge that is noted in the texte is, that there be. iiii. seasons of the yere, ver, sommer, autumne, and wynter. Ver in respecte of the other seasons, is hotte and moyste, thoughe it be temperate in it selfe, as Galen sayth in his boke of complections, wherfore it folowethe, that this season is more apte to lette bloudde in, than the other: for it dothe more encreace humours. And therfore in this season moderate vse of carnall copulation, temperate motion, laske, flyxe, and swette is conuenient, and lyke wyse temperate bathynge to diminische repletion. This season is eke good to take pourgations in. The. iiii. is, sōmer heateth & dryeth: and therfore it encreaseth red coler hot and drye. And for this cause in sommer we muste feede on colde and moyst meates, to diminische the feruētnes of the heat and drought, and than we ought to absteyne from carnall copulation, the whiche

Aui. iii. i. cap. xiiii.

also dryethe, and from ofte baynyng, and be let bloudde seldome, for lyke cause. We muste vse quyetnes and lyttel motion: for quietnes dothe moyste, and moche mocyon dryethe. In this season in speciall we muste vse moderatelye to drynke colde drynke: for superfluous drynkyng of colde drynke, by reason that the pores be opē, dothe make the body sodaynely a colde or causeth the palsey, or laxite of the membres, or elles sodayne dethe. From the whiche he defende vs, that lyueth and reigneth eternally Amen.

FINIS.

LONDINI IN AEDIBVS
THO. BERTHELETI TYPIS
IMPRES.
CVM PRIVILEGIO ADIM-
PRIMENDVM SOLVM.
ANNO. M.D.XLI.



P. Smith

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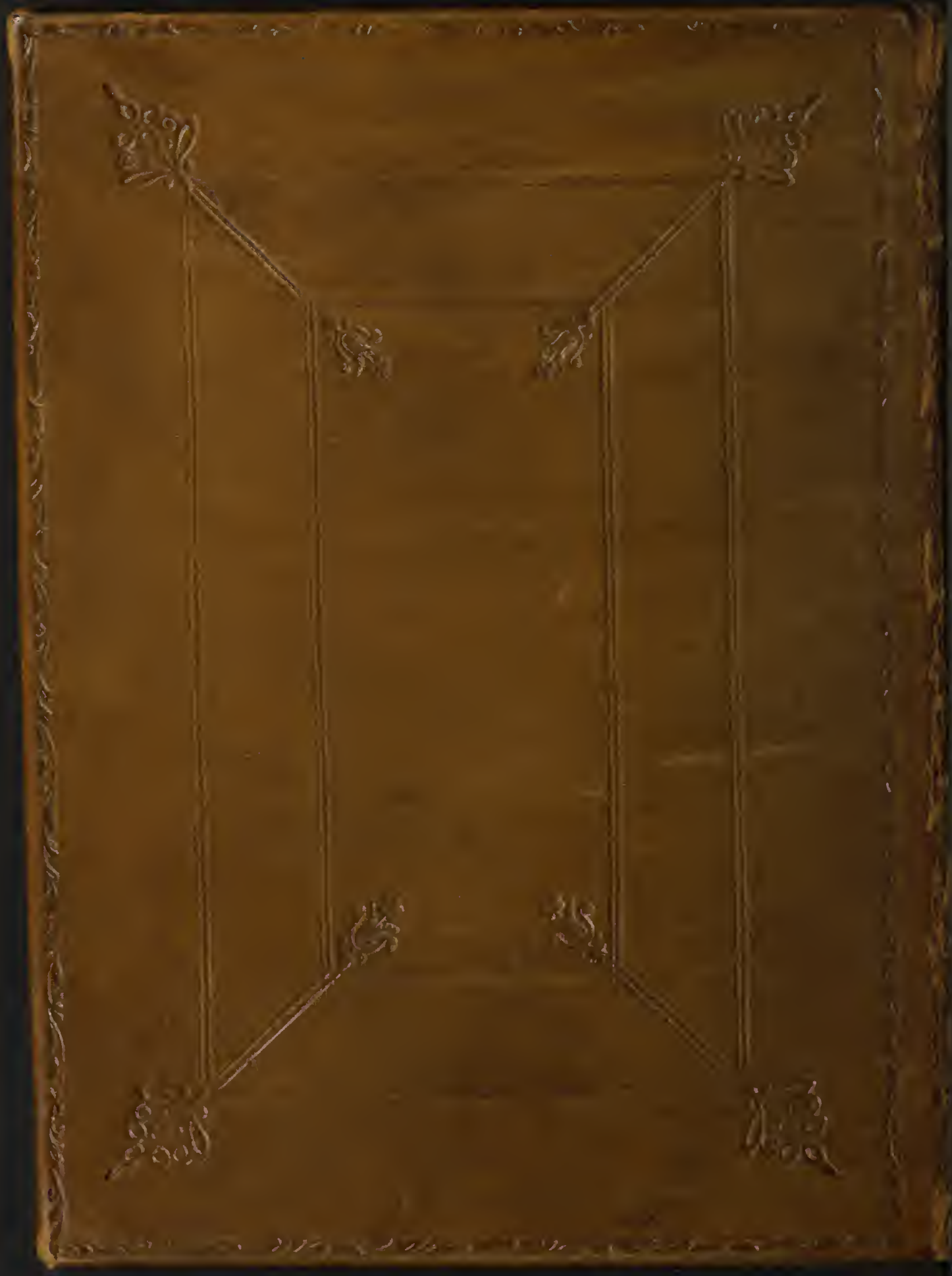
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